

THE CHRISTIAN CENTURY

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A Cluster of Dooms

An Editorial by E. B. Barnes

Reveries of a Minister's Wife

By Mrs. Marie Ballou Garvin

Clara Barton

Dr. William E. Barton's Funeral Discourse

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLET. EDITORS

The Triumph of Man

SINCE THE TITANIC WENT DOWN THE voice of the cynic has been conspicuously silent. The cynic likes to cast slurs at manhood, to impute ignoble motives to noble deeds and to discount every story of apparent unselfishness with a sneer.

But the sublime chivalry of those who went down with the fated ship has revealed manhood's essential glory so plainly that no man dares to occupy the seat of the scorner. It is estimated that the material loss of the great vessel and her cargo was about fifteen millions of dollars. But over against that loss is to be placed the incalculable increment by which our common humanity has been enriched. The bravery, the self-control, the chivalry, the self-sacrifice, of passengers and crew have passed into the life of mankind, so that the value of every man has been enhanced thereby.

At first report the details of this event framed themselves in a ghastly picture with nature's forces in the foreground crushing man and defeating his purposes. In conflict with the vast powers of material nature, represented by the sea and the iceberg and the night, man seemed puny. How small, how helpless he is in the midst of the material order! As if to break his proud boasting, nature broke in two his "absolutely unsinkable ship" as Sampson broke the withes that bound him.

But this first impression of the meaning of the tragic picture changes as the picture is studied. Gradually nature with her forces recedes into the background, leaving man to occupy the central place. The big thing in the picture, the significant thing, the vast *motif* in the design of the mighty Artist, is not nature, not physical force, not fate, not defeat, not death, but manhood and manhood triumphant over all material forces.

Let us not name the picture "The Failure of Man," simply because his boat went down with the waves and Death swept sixteen hundred souls off the deck like the player sweeps the chess-men off the board when the game is done. But let us name the picture, "The Triumph of Man," for in his death and his failure Man was never so glorious and Death never so helpless.

The disaster sets out in bold relief the fact that man actually has triumphed over the sea. The sinking of the Titanic was not the rule but the exception to the rule. It is not the rule for man's boats to sink. It is the rule for them to make their port. The wonderful thing about sea travel is not that the Titanic went down but that ten thousand vessels reach port. It is years since the life of a passenger has been lost at sea. The picture shows no good reason for discounting man's power to control nature for his own designs.

But it is the moral greatness of man that stands revealed in the picture in outlines of increasing clearness as the days pass into weeks and we get a truer perspec-

tive in which to view the disaster. That there was no panic, no wild scramble each man for himself, shows how far our humanity has ascended from the customs of the jungle. No wonder the cynic is dumb as he views this aspect of the picture. It is his theory that a man will give anything for his life, that apparent unselfishness is always alloyed with mean self-regard, that when a man is driven to his extremity he will act on motives of self-interest. Small comfort for the cynic in this picture of the Titanic! "Women and children first!" is the command to which the brave souls of crew and passengers yielded active and willing obedience.

And these were not the pick of humanity who stood in such admirable discipline while the women and children filled the life boats. They were not carefully selected moral leaders, whose souls had been trained and tested by special disciplines. They were the "common run" of our humanity—first class, second class and third class passengers, yes, and first class, second class and third class men. There were first class men among the third class passengers and third class men among the first class passengers. The sixteen hundred who went down were typical of mankind. And in their courage and discipline and self-control they glorified the race of humanity which they represented. They revealed not merely what man is at his highest but what he is at the average.

Yes, manhood triumphed when the Titanic sank.

But not until we take a point of view before the picture from which we can see Man facing Death do we grasp the deepest *motif* of the Artist. Death stands in the picture with a leer of triumph on his face. But it is a fading leer, a fading triumph. The exultation with which he came upon the scene to work his work of desolation is still depicted on his face, but something else is depicted on his face. He seems to see the failure of his own success; he sees that he is defeated in the moment of his triumph.

And then we look at Man. Shuddering, yes, as the cold sea creeps up around him. But he stands with his cap in his hand gallantly waving at his dear ones in the life boat! This is not Death's victory; this is Man's victory. This is not Man's death; it is Death's death.

With the brave musicians playing until their instruments filled with water, with a millionaire stepping out of a life boat in which his wife was being saved to make room for a woman, with a soldier siezing and firmly pulling back a single panic stricken man who had broken the discipline and was leaping into a boat, with a young woman giving up her place to a mother whose children needed her to live, and, after all had gone down, with the captain and his first mate each siezing a little child and leaping from the bridge into the cold sea—with details like these filling up the composite of the picture, think you, O cynic, that you can ever open your mouth again in detraction of the Man whom God made?

Social Survey

BY ORVIS F. JORDAN.

The Fraternity Evil in High Schools

Twelve states of the union now have definite movements in them for the elimination of secret societies from the public schools. This general movement has a number of reasons. In the first place the public school is fundamentally a democratic institution. It is a school for all the children of all the people. It is supported by taxes from rich and poor alike. Hence any movement of young people from wealthy homes to organize to exclude less favored children from the privileges of the schools and to make them unhappy, is essentially undemocratic. Snobbery is contrary to Americanism anywhere and above all in our public institutions. Furthermore the worst of fraternity and sorority evils are to be found among those of high school age. There is more temptation to use the secret organization for immoral purposes. There is an exaggerated feeling about the importance of pull as compared with ability. There is marked inferiority in scholarship.

The fraternity teaches young people to lie. A celebrated pastor in a suburb of Chicago found to his surprise that his son had been expelled from the high school on account of membership in a secret society after this same young man had signed a statement promising to refrain from holding membership in such organizations while in the school. When questioned by his father about the matter, he explained that his fraternity had a rule that when any one asked a member if he belonged to a fraternity he was by that fact expelled and he was only reinstated the moment he denied membership! It was with such subterfuge that the secret societies tried to live in that suburb. Often mis-guided snobbish parents with social ambitions for their children have encouraged the fraternity evil. They have been obsessed with the typical American heresy that pull and not personal power is the basis of success in life.

Owen Wister has just finished the publication of a novel in McClure's upon the fraternity situation in Yale. In this novel he takes a position decidedly unfavorable to those organizations. We have been saying that fraternities are bad in high school but good in colleges and universities. Perhaps even this position must yet be modified.

The Divorce Question in Drama

The divorce question has long been debated in this land of divorce by the literary men with the majority of the talent on the side of easy divorce. At bottom it has been the church against the socialists. Only a few socialists have professed faith in free love but practically all of them have favored divorces obtainable on demand. The exception to this has been the Christian Socialist movement. Lately the question has come to be absorbing enough to the city mind that it has been dramatized. First we had Joseph Medill Patterson's play, "Rebellion." In this play, the playwright tells the story of the misery of a married woman and her final separation from mother church and her union with a second husband. In this play the story of incompatibility is played up in the most approved dramatic style.

Now we have on the boards the play by McGuire called "Divorce." This drama gives the answer to the other. In the opening scene, the clergyman discourses with a lawyer friend who is a socialist with reference to the book "Rebellion." In their conversation, the lawyer socialist, inconsistently enough, argues like an individualist on a matter of the most fundamental social import. The priest insists that an occasional unfortunate individual should be sacrificed for the good of society and for the welfare of future generations. As the play progresses, a divorced couple meet by chance in the sacristy of the church after they had each been re-married to another partner these many years. There they meet to their horror their two abandoned children, one a prostitute and the other a dope fiend. In the death of the girl and the imprisonment of the boy for murder the priest finds a text for some of the most powerful preaching that Chicago has heard in many a day.

The play is weak in its appeal to ecclesiastical authority as the foundation of the monogamous home, but it shows the fundamental evil of the divorce, in the blight upon child life, with great force. The divorce evil must be fought by reaching the causes and not by dealing with the effects. It is not at all important to harass people already divorced. It is deeply important to prevent divorce. A thirty day notice in advance of contemplated marriage and a medical examination would do much to prevent divorce.

Are We Becoming Socialists?

Prof. Walter Rauschenbusch of Rochester addressed the City Club of Chicago recently on the progress of what he called "Collectivism." He showed that we were moving rapidly in the direction of an industrial state. Once the state was a governing institution with practically no industrial functions. The roads were privately owned and financed with toll-gates, as were the bridges. The schools were private institutions after they passed out of control of the church. Now all these things are carried on by the people through government agencies. The post-office, irrigation works, dredging of harbors, and many other tasks have been added to the functions of government. In Europe that development has gone much farther than here. It would seem that we were headed straight toward the socialistic state.

On the other hand, the history of socialism shows a decided modification of that doctrine since the days of Karl Marx. Once the party took the attitude of self-satisfied idealists that waited for an "economic determinism" to work everything out. Then this was modified to admit propaganda. First there was contempt and even opposition to trades unions as being in the road of the big solution. This same attitude was adopted toward the smaller projects of social reform. Then there came the larger wisdom when the party decided to voice the cause of the union and of the smaller reforms to gain sympathy for the larger project. First there was an uncompromising insistence that all the tools of industry should be owned by the state, including land. Now most socialists will not preach to the small farmer the duty of expropriating this class but admit that even in the socialist state small industries might go on under private management for a long time.

Spargo, the modern apostle of socialism, has just issued a statement of the principles of socialism to which any orthodox economist of America might subscribe save for its theory of surplus value which is still distinctly socialistic. Mr. Roosevelt proposes to beat the socialists by utilizing their good ideas in the regular political parties. It is impossible that socialism should have wrought so long without influencing history. It is equally impossible to believe that socialism will ever get all it asks for.

Conditions in Nebraska State Prison

Recent startling events have brought to the attention of the public recently the conditions in the penitentiary in Nebraska. Since the conditions are typical for most of the states, a consideration of the facts is significant for us all. The *Survey* summarizes the story as follows:

Within the forty-eight days, February 11 to March 29, five murders in the Nebraska State Penitentiary at Lincoln and three killings by a sheriff's posse have peremptorily summoned the citizens of that state to give heed not only to the management of this prison at their state capital, but to their whole penal policy. The facts which startled Nebraska and surprised the whole country followed each other in rapid succession; the murder of a deputy-warden by a convict, February 11; the resignation of the chaplain, who publicly took issue with the warden's administration, March 9; the murders of Warden Delahunty, his deputy, and an usher, by three escaping convicts, who, on March 14, shot and blew their way out of the prison with four revolvers and nitro-glycerine caps; the killing of two of these convicts and a farmer forced to aid them in their escape on March 18; and the murder of one convict by another on March 29, "because he had to kill him or be killed by him," with a knife, afterwards found in the dead convict's possession.

The moral conditions in the penitentiary were found to be abominable. Sodomy, the use of drugs, profanity and obscenity filled the atmosphere. A man imprisoned for life for poisoning his wife was in charge of the prison pharmacy. The cells were built to hold one man each but on account of crowding, there were two men in most of the cells, mere striplings often sharing the couch with a hardened criminal. The ventilation was bad. The prisoners were most conscious of a bad system of feeding the convicts. The kitchen was dirty and unsanitary, the haunt of rats and roaches. In the prison the usual contract system of farming out the labor of the prisoners obtained.

Thus instead of the penitentiary serving any purpose of reformation, it was as well calculated to brutalise men as though the fiends of the under-world had designed it. It is not so much the fault of any given set of prison officials. The prison is an inheritance of a past age and is in the greatest need of reformation.

He who, from zone to zone,

Guides through the boundless sky thy certain flight

In the long way that I must tread alone

Will lead my steps aright.

William Cullen Bryant.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Mr. Chesterton and the Missionaries

When Mr. Chesterton says anything we are compelled to read, though often not to believe. This famous master of paradox always says what he has to say in a manner that cannot be misunderstood, and is always delightful. There is wit in his seriousness, and seriousness in his wit. All subjects come to his pen for treatment, and go away, if not fully restored, at least better for the coming. From stupidity Chesterton is at the antipodes, and to say that he is ever uninteresting would be to convict one's self of the charge from which we relieve the great writer upon our first acquaintance with him. His philosophy is sane and wholesome. The morbid never appears. So we are glad to know that he takes the work of the missionary more seriously than do many of his craft, as will be seen in the following extracts taken from the *Literary Digest*.

"It is because the missionary is the isolated and perhaps accidental representative of a principle now ignored over nearly the whole of our planet. He is, I do not doubt, often blundering, often bigoted, often simply heretical—which means wrong. But he is the last representative left of the idea of changing a community from the inside; of changing it by changing the minds of its citizens. Or, rather (to preserve free will, the only basis of political freedom), to get the citizens themselves to change their minds; there are plenty of people here in England, too, whose minds seem to want changing. Missionaries do try to alter society from the inside; while all statesmen and sociologists, reactionary and revolutionary, old-fashioned and new-fashioned, try to change it from the outside. I have no theological sympathy with that sort of evangelical missionary who is said to cause trouble in many colonies and dependencies, and interrupt our imperial destiny. But, though the alternative would be agony, I think I would almost rather be the evangelical than the imperialist. I would rather fall into foreign trouble for some sort of enthusiasm than provoke or avoid it on mere commercial calculation. I would prefer (like a mere missionary) to be forced to fight because I had failed to persuade, rather than (like the ordinary imperialist) be forced to persuade because I had most conspicuously failed to fight.

"Turkey was turned into a complete British Constitution; and immediately began to butcher and ravish the Albanians. Portugal was turned into a pure republic; and instantly fired off guns at all the workmen who had the impudence to go on strike. All over the world today we can find the same futile and yet arrogant deception; the notion of a popular government which has no sort of support from the populace. Small cliques now proclaim a republic, just as in the intrigues of Henry VI. or Edward VI. small cliques used to proclaim a king.

"That is why I want my friend the missionary back again. I need hardly say that I want him to convert people to the right creed; that is, to my creed. But I want to know something more than that Chinamen have lost their pigtails. I am interested in their heads and not their hair. And I ask for some ordinary missionary to tell me, not merely whether Chinamen have been converted to Christianity, nor even whether Chinamen have been converted to republicanism; but whether Chinamen have, in real truth, been converted to anything at all."

Further Romanizing Tendencies

The Federal Council of the Churches of Christ has taken up the question of priests who teach in Indian schools under federal control wearing the peculiar garb of their order. Efforts have been made to have the schools rid of every sectarian character, but thus far President Taft has nullified such efforts. On April 1 the Executive Committee of the Federal Council of the Churches of Christ in America sent to President Taft the following letter: "Dear Sir: The Separation of Church and State is a fundamental policy of our National Life that has been faithfully supported by the Protestant Churches of the United States. The Federal Council, which unites a large proportion of these Churches in matters of common interest, joined in the remonstrance that called the attention of the Hon. Robert G. Valentine, Commissioner of Indian Affairs, to conditions that, after careful investigation, resulted in the sending out of an order from his office that 'In government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duty as government employees.' In behalf of the great constituency represented in the Federal Council, we urge that a speedy hearing be given to all parties interested. We have no doubt that after such a hearing the principle involved will be sustained." In a letter just received from Rev. Dr. E. B. Sanford, the corresponding secretary of

the Council, he says: "I have just learned that a hearing on Commissioner Valentine's order will be held March 8th at the office of the Secretary of the Interior. The Federal Council will be represented at this hearing by members of its Executive Committee and by the committee representing the Council at Washington. Bishop A. W. Wilson, Bishop Earl Cranston, Rev. Wallace Radcliffe, D. D., Rev. S. H. Greene, D. D., Rev. Samuel H. Woodrow, D. D., and Rev. Peter Ainslie, D. D., are members of this committee." In the above, "March 8" is evidently a misprint, probably for May 8. A strong committee will appear before the Secretary of the Interior, and the issue of the case will be awaited with great interest.

Baptist Board Increases Debt

The American Baptist Foreign Mission Society has closed the year with a debt of \$17,205.98, which, with the deficit brought over from last year, \$61,453.45, makes a total indebtedness of \$78,659.43. The total income for the year was \$1,151,977.37, and the total outgo \$1,169,183.35. Deducting the amounts received from the Woman's Societies and expended for their work, the figures for the Foreign Mission Society alone are, income \$912,430.23, outgo \$929,636.21.

The expenditures, apart from those for the work of the Woman's Societies and those covered by contributions designated by the donors for special objects outside of regular appropriations, were something over \$20,000 less than the amount which the Society was authorized by the denomination through the Finance Committee of the Northern Baptist Convention to expend. Thus the Board under the pressure of the general financial situation has kept well within the budget.

Items of increase in the receipts of the past year as compared with those of the previous year were: Churches, Sunday-schools and young people's societies about \$10,000; individuals about \$57,000. On the other hand, matured annuity bonds have fallen off about \$11,000 and receipts from miscellaneous sources about \$8,000. The amount received from legacies and income from invested funds remain about the same as last year.

The Bishop of Fond du Lac on Unity

The following letter is interesting because it shows that other features of the Christian life are essential to unity, as well as the difficulties in the way of union. Unity is nothing unless there is holiness in the church. Its mission is righteousness; after that unity, to the end of making righteousness fill the whole earth. This letter appeared in the *Churchman*.

Your correspondent from Hot Springs, Va., seemingly faults my sermon on the "Three Religions," as not tending to Christian Unity. It is necessary, I think, if union is ever to be brought about, that there should first be a clear understanding of our differences. It was for this purpose the "World-wide Conference on Faith and Order" was put in commission. It was to bring forth no plan for union, but so far to clear the ground for it by showing where the principal religious bodies stand. These bodies may be divided under three heads: Protestantism, Romanism and Catholicism. While nothing is impossible with God, I do not see how they can be brought together. Romanism cannot give up the Papacy without committing spiritual suicide. Protestantism cannot accept the historic episcopate and priesthood without vacating its fundamental position. Catholicism, as expressed in Episcopalianism, can neither join with Romanism nor Protestantism without disruption. There is no Via Media, as yet practically proposed, like a unification of Church Government under a head governed by Canon Law, whose seat shall be at the Mother Church at Jerusalem.

But what we must work and pray for is the re-establishment of Christian fellowship and intercommunion, which is possible among some of the now separated Christian bodies.

According to my own spiritual vision, the idea of corporated Church Unity, however desirable, has taken too much importance in the minds of some of our good Church people, and is in danger of becoming an idol.

What I believe the Church most needs is not union but holiness. Organic unity such as Christ prayed for, that the Church should be one as He and the Father are One, is secured by our incorporation into Christ, by Sacramental Grace. The union which was to bear witness to the Church's Divine Mission has been marred—it might be restored by recognized Christian fellowship, where it would be brought about without sacrifice of Catholic principles, otherwise it is not worth having.

We must not be disturbed because the outward union of the Church is broken. It was prophesied so it should be, its outer garment was to be rent, the bones of His Mystical Body were to be out of joint. The vessel of His Church was to suffer shipwreck. When He cometh, will He find faith on the earth?

Our Church will not become more pleasing to God by becoming a big Church or large in numbers. God is not glorified so much by quantity as by quality.

Let us be humbly content to be a small body, testifying in the midst of a divided Christendom and an unbelieving world to the true Catholic Faith, and training souls in sanctity, and fitting them for Christ's Kingdom of righteousness.

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United Religious Press Building

The Brotherhood of Man

God is very real to the man who writes, "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his Son Jesus Christ." He lives and rejoices in the presence of God. It is easy for him to talk about God. He uses no cant phrases.

The presence of God with his people does not signify that they have come into possession of all that he has to bestow upon them. In fact, they are just beginning to realize dimly what are the possibilities of fellowship with God. They do not undertake to tell what good things are in store for them; they know that the riches of divine love are exhaustless and that they guarantee an ever broadening and deepening human experience.

The presence of God sanctifies human relationships. Men who know and enjoy God enjoy one another and delight in serving one another. There is much talk about brotherhood that amounts to nothing, and the reason is that the men who do this kind of talking have no basis for brotherhood. Prudence is the highest virtue they know. They have discovered that avowed selfishness does not pay. They therefore profess concern for others that they may avoid inconvenience and loss. Life has no deep meaning for them. But the man who believes in the God whom Jesus called Father has a foundation for the doctrine and practice of brotherhood.

Obedience to the laws which regulate human conduct is easy when these laws are shown to be also the laws of the inner life. The family idea of relationship is slowly coming to its rightful place among the ruling ideas of the world. The life of our brother is our life and our life is his. What we ought to be we cannot be while we are hostile toward our brother. The laws of the state, when they are good laws, are aids to the expression of our better selves. We must condemn any law that aids the evil in us and in others. God's laws, however given, are all laws of life. To obey them is to live; to violate them is to die.

Release from sin not only brings us into right relationship with others but it is granted to us because we are finding human fellowship sweet and good. We help one another to find deliverance. No man sins alone and no man turns from sin alone. He turns with the assistance of other men and his turning assists them. God saves us in society, not out of it. Furthermore, we are finding that for the correction of evils we must seek social reform as well as individual repentance. It is folly to demand personal excellence while we tolerate conditions that hinder the best in men. We license saloons and preach sobriety. We put into some of our business organizations the principles of highway robbery and expect honesty of the men appointed to manage such organizations.

There is no divorce of ethics and religion in the teaching of John. Men who believe in God will do right. John uncovers the pretensions of those who say they love God and who at the same time hate

their brothers, and he plainly says that such men are liars. We may believe that he would admit that some of these liars are ignorant, that they have wrong notions of God. What he does assert is that anti-social feeling is anti-religious. The student of religion may find religion where there is no sense of moral obligation; no writer of the New Testament knows anything about reverence toward God that is separated from duty toward man. And duty toward man is to be expressed in definite acts of service. We cannot learn much about God until we learn the lessons of service. The order is probably morality and then religion.

Boldness in approaching God and in prayer comes from sincerity. "If our heart condemn us not, we have boldness toward God." But it is necessary to know how a man wins sincerity before we praise him. He may gain it by ignorance and narrowness. It is to be noted that John speaks of sincerity after he has discussed moral obligation. After one has done all he can do for the needy, he has boldness in speaking to God. Prayer is not a substitute for food, clothing, instruction, exhortation, and other forms of friendly aid. Here may be an explanation of the deadness of some prayer meetings. There is more talk than work. We may work up emotion when there is nothing in our conduct to justify it. Then our speech does not ring true. It is false, and our neighbor knows it is false if we do not. Service is the support of all noble feeling. [Mid-week Service, May 8. 1 John 3: 1-24.] S. J.

The Upper Room

A MEDITATION UPON THE LORD'S SUPPER.

There is no feature of Christian worship to which is accorded a more impressive place by all sections of the church than the communion of saints. Through all the centuries since the Master was among men in the activities of his personal ministry, his followers have delighted to gather at stated times in a service of remembrance and love, of which the central features were the simple elements of bread and wine used by him at the last Passover supper with the disciples. With great variety of appointment and frequency, the Christians of all confessions and orders have held a united testimony regarding the historic character and importance of the Lord's Supper. And for the most part, its observance has been above the line of controversy; all have recognized it as a helpful as well as venerable part of Christian worship.

In the study of this significant custom, which has long maintained an institutional status in the practice of the church, it is of interest to examine with discriminating attention the biblical sources from which our knowledge of the custom is derived. It is important that those who inquire into the nature of a practice so significant as this should know through what channels our present knowledge of the origin of the custom was mediated, and whether there was a fair degree of unity among the different writers who reported the early Christian practice. The mere combination of the New Testament passages in regard to the Lord's Supper does not yield the most satisfactory results. It is better to trace whatever growth may be perceived in the interpretation of so ancient and well-accredited a custom as the use of the bread and the wine in some memorial form. More than this, it is believed that every testimony borne by the writers of the New Testament to this practice of the early church will have a moral and devotional value of its own. For in the last issue every Christian derives from the Lord's Supper just the meaning and worth he puts into it. To the one who makes little of it, it can never have a worthwhile significance. But to him who accords it an exalted place in his plan of Christian worship it will never seem trite or commonplace.

The earliest of the New Testament sources for the study of the Lord's Supper is the Gospel of Mark. For although the utterances of Paul in the Epistles to the Corinthians may have been penned earlier than this Gospel, the sources from which the Mark narrative is derived run back to the very beginnings of the Christian community. It is interesting therefore to trace step by step the record of this earliest Evangelist, and to obtain a precise view of the event as it is there described.

The background and framework of the entire scene is the Passover feast. On the first day of unleavened bread the disciples inquired of the Master where they were to eat this meal. Apparently none of them thought of keeping it with their own families, as would be the usual custom. They had grown to be so much a little circle of companionable spirits that they thought only of finding a place where the familiar circle could gather. Jesus' direction to them was of the most natural sort. He sent two of them,

whose names are not given, from Bethany where they were staying, into the city and told them that when they met a man bearing a pitcher of water, they should follow him. Apparently Jesus did not have in mind any particular individual, but knowing that the homes of Jerusalem would be freely open to any groups of strangers who might wish accommodations for the feast, he bade the two disciples follow any servant whom they met upon the street bringing the accustomed water for the ceremonial of the Passover in any well-to-do home.

They were to follow this man, whoever he might be, and when he arrived with his burden at the house they were to say to the owner that the Rabbi would like to accept the hospitality of his home for the occasion. Such a man would gladly invite them to take possession of his guest-room. Any home that made the least pretensions to comfort and good-will would be placed at their disposal at such a time. And the disciples, following Jesus' directions, found a convenient place, and there prepared the Passover meal for the Lord and the others of their circle.

On the evening of that Thursday Jesus and his friends arrived and were shown into the upper room where the preparations had been made. It was an impressive hour in the experiences of all these men. The festival was the most important in the calendar of the Jews. Originally a spring feast, such as all primitive nations observed at the opening of the period of flowers and awakening of life, it had been augmented in meaning by connection in the thought of the people with the deliverance of Israel from Egyptian bondage, and its name was the impressive memorial of Israel's "passing over" from thralldom to freedom, and of the divine deliverance of Israel's first-born when Egypt was smitten.

But to Jesus the feast had a more pathetic significance, for he knew that the end of his earthly ministry had come. The people for whose guidance he had offered himself were unwilling to accept his leadership, and in the very circle of his closest friends there was one who through disappointment at the failure of his ambitious was preparing to betray his Master to the authorities. It was this of which Jesus spoke as they were eating. The announcement struck them with utter surprise and chagrin. Each questioned of the Lord, "Is it I?" Jesus answered, "It is one of the twelve, even one that dips with me in the dish." It was the custom in eating the Passover lamb to dip the morsels of unleavened bread in a sauce of figs, dates, almonds, spices and vinegar, a description of which is given in the Mishna. This was a common dish, so that Jesus' words did not point out the traitor, but served rather to indicate the treachery. Perhaps Judas sat near Jesus, but in this narrative none of the disciples knew of his conduct from anything Jesus said. The Master's words regarding the tragedy of that man through whom his necessary departure was brought about still further emphasized the reason for Jesus' depression of spirit.

It was while they were thus eating together the Passover that Jesus, taking a piece of the bread in his hand, looked around upon the circle of his disciples and said, "This is my body." It was the custom to offer thanks for the different portions of the Passover meal. Jesus did not add any new feature to this customary practice, save to say of the familiar unleavened bread, "This is my body, take ye." Similarly he took a cup of wine, one of several used during the Passover feast, and giving thanks for this in the same way he passed it about among them and they all drank. And the significance of this cup he indicated by saying, "This is my blood of the covenant which is shed for many." Then he added that he would drink no more of the fruit of the vine until the new day, near at hand, when he should drink it in the kingdom of God; thus intimating how short a time it would be until his hopes for the new order of society among men should be fulfilled. Then they sang the Hallel and went out to the familiar spot in the mount of Olives.

From this narrative, carefully studied, it will be seen that the earliest Evangelist thought of the first significant use of the bread and wine by Jesus only as a part of the Passover meal, and that the Master was not concerned to institute a new observance, but only to call the attention of his followers to the fact that the familiar symbols of bread and wine as used in the hallowed feast pictured his own body and blood, his broken career and his out-poured spirit, as the possession of all his people, to be shared and appropriated.

Confusion of the "Senses"

Rev. I. J. Spencer, of Lexington, Ky., writes a two page article in the Christian Evangelist which he says is his response to several questions. These questions were put to him by The Christian Century in the issue of March 28. We had hoped for a much more simple and straightforward reply to our six definite inquiries. It was a very simple task we set before our esteemed brother. The Christian Century had affirmed and Mr. Spencer had denied that unimmersed Presbyterians were Christians "in the New Testament sense," members of the Church of Christ "in the New Testament sense," or baptized "in the New Testament sense." He however "cheerfully conceded" that they were Christians in some other than a New Testament sense, members of the Church of Christ in some other than a New Testament sense and baptized in some other than a New Testament sense.

Such statements did not seem to The Christian Century to make sense. We know of only one sense in which one can be a Christian and that is the New Testament sense, of only one sense in which one can be a member of the Church of Christ and that is the New Testament sense, of only one sense in which one can receive Christian baptism and that is the New Testament sense. To use any of these terms in any other than their New Testament sense is to misuse them. Mr. Spencer talks about a "dictionary sense" and a New Testament sense. It never occurred to us to go to the dictionary to find out what a Christian is, or the Church of Christ is, or baptism is. Dictionaries tell us what people think these things are, but the New Testament tells us what they *really* are.

If Robert E. Speer is a Christian in the dictionary sense and not a Christian in the New Testament sense, he is not a Christian at all. He is mistaken in thinking himself a Christian and others, including Mr. Spencer, are mistaken in calling him a Christian. If Mr. Speer is a member of the Church of Christ in the dictionary sense and not a member in the New Testament sense he is not a member of the Church of Christ at all. He is mistaken in thinking himself a member and others, including Mr. Spencer, are mistaken in calling him a member. The same is true of Mr. Speer's baptism. If he was baptized in a dictionary sense, and not baptized in the New Testament sense, he was not baptized at all. He is mistaken in thinking of himself as baptized and others, including Mr. Spencer, are mistaken in "cheerfully conceding" that he was baptized.

Mr. Spencer devotes much of his space to the question of future salvation and says, "Perhaps many Presbyterian brethren shall rise in the judgment and condemn many of us; and many Congregationalists and Methodists shall obtain in the final assize a far brighter reward than many Baptists and Disciples." This shifts the point of view entirely. The Christian Century has not written a single word in discussion of the future salvation of Presbyterians and the rest. Their future salvation was not involved in the six affirmations which occasioned the current controversy. We have no interest, for the moment, in that remote question of final destiny. We affirm that Presbyterians are Christians *now*, that they are members of the Church of Christ *now*, that they are baptized *now*, that their churches are churches of Christ *now*,—and all these affirmations are intended in the New Testament sense. To shift the issue to the judgment day is to raise another issue entirely.

Nor does The Christian Century make these affirmations concerning Presbyterians and the rest because of their superior character. That Mr. Spencer entirely misapprehends our purpose in citing distinguished names is evidenced in the following quotation:

One of the favorite arguments to show that persons may now enter the church, even formally, without immersion in the name of Christ, is that the splendid character of affusionists, such as Martyn, Brainard, Livingstone, Jane Addams and Robert E. Speer—surpasses that of many members of "immersionist churches." The same plea might be made for Quakers. It might be made for heathen, Mohammedans, Jews and for a great multitude of moral citizens who make no profession whatever of Christianity. A young friend of mine, who in my judgment is a far better man in spirit and character than numerous preachers, elders and deacons whom we meet, although he is not yet a church member, told me recently that "the most unworldly man" he ever knew—although he knows thousands of church members—has been and is now living outside the church.

The question of character has never been raised by us. We would not affirm that Jane Addams and Robert E. Speer are members of the Church of Christ because of their "splendid character," highly as we esteem their character. We affirm that they are members of the Church of Christ because in faith and penitence they united with the Church of Christ, they were received into it, and are now living the life of Christians. Does Mr. Spencer intend to classify that

communion of Christ's disciples who call themselves Friends in the same category as "heathen, Mohammedans and Jews?" The heathen, Mohammedans and Jews to whom he refers are not members of the Church of Christ, nor is his "most unworldly man" a member of the Church of Christ. Good character does not make one a member of the Church of Christ, and Mr. Spencer's assumption that The Christian Century so teaches is wholly gratuitous. A multitude of members of the Church of Christ possess no such splendid character as this "unworldly man." With many of Christ's disciples character is yet to be gained. They are struggling against coarse and brutish temptations. The issue of their struggle is yet in doubt. They are babes in Christ—but they are in Christ. They belong to his Body, his Church. Our purpose would have been served quite as well by citing one of these strugglers who belonged to the Presbyterian communion as by citing Mr. Speer.

Our purpose in citing the names of Robert E. Speer, Jane Addams and others was not to call attention to their "splendid character," but to keep our discussion concrete. The non-committal nomenclature by which some Disciples refer to Methodists, Presbyterians and the rest as "the pious unimmersed," "affusionists," "members of the denominations," etc., betrays them often into taking a position in the abstract which they would not for a moment support if it were translated into concrete terms. We have a good illustration of this in the current discussion. Rev. J. A. Lord, formerly editor of the Christian Standard, wrote a statement in denial of The Christian Century's affirmation that these other churches were churches of Christ. Mr. Lord used this vague and non-committal nomenclature to which we refer. The Christian Century pointed out that his choice of terms left the meaning of his statement in doubt, and on his behalf re-affirmed our belief that he regarded the Methodist church of Milton, Ore., his present home, as a church of Christ and its members as Christians. Apparently the translation of our affirmations into concrete terms made them quite satisfactory to Mr. Lord.

We have the same sort of an illustration in Mr. Spencer's own case. In the questions which The Christian Century put to him we asked him pointedly to state in what sense Robert E. Speer was a Christian, in what sense the First Presbyterian church of Lexington, Ky., was a church of Christ, and in what sense Mr. Speer had been baptized. We asked him then to state definitely what else was essential to make Mr. Speer a Christian in the New Testament sense, the Lexington Presbyterian church a church of Christ in the New Testament sense, and Mr. Speer a subject of Christian baptism in the New Testament sense. Furthermore, we asked him whether the Central Christian Church of Lexington was a New Testament church in "the strict New Testament sense" and whether its members were Christians "in the normal, adequate and strict New Testament sense." Mr. Spencer uses two pages of our St. Louis contemporary's space ostensibly to reply to these questions but does not touch them at all. He uses the non-committal vocabulary by which he is accustomed to deal with questions like this as abstractions, but he does not face the issues in their concrete form.

Fortunately, we know and our readers know and the Disciples know more of Mr. Spencer's large Christian spirit than has expressed itself in the current discussion. The abstract and hesitant vocabulary with which Disciple writers have traditionally treated this issue has misled even so clear a thinker as Mr. Spencer into taking a position which his more discerning Christian heart will not support when it is brought face to face with the concrete reality. Mr. Spencer will not deny that the Presbyterian church of Lexington is a church of Christ and its members Christians, members of the Church of Christ—and in "the New Testament sense." He will not deny that Robert E. Speer is a Christian, a member of the Body of Christ, the Church of Christ—and "in the New Testament sense."

Moreover, Mr. Spencer will not affirm that the church of which he is pastor is a church of Christ and its members Christians in any sense that implies that they fully measure up to the New Testament standard. Like their Presbyterian brethren they fail of measuring up to the New Testament standard adequately and strictly, both as a church of Christ and as individual Christians. There are no churches of Christ in the "normal, adequate and strict New Testament sense." But the essential, the constitutive, principles of a church of Christ, taught in the New Testament, are embodied in both Mr. Spencer's congregation and its Presbyterian neighbor. In some points one approaches more nearly the divine ideal, in other points the other. But which one approaches more nearly to the divine ideal in all points only the great Head of the Church himself has the right to say.

"There is one body"—not two bodies nor many bodies. "There is one baptism"—not two baptisms nor many baptisms. The fact that

the name Church of Christ may be used in more than one sense does not imply that the thing Church of Christ exists in more than one sense. There is but one Church of Christ—and that is the New Testament Church. Likewise the fact that the name Christian baptism may be used in more than one sense does not imply that the thing Christian baptism has any reality in more than one sense. There is but one Christian baptism—and that the baptism authorized by the New Testament.

To "cheerfully concede" that Presbyterians have been baptized, but not in the New Testament sense, is to concede a mere fiction. To grant that Presbyterians are members of the Church of Christ, but not in the New Testament sense, is simply to grant that they are members of a body that has no existence at all.

The Disciples have gone past the time when they can endure such word-juggling as this. We are getting used again to the candid, hearty words of the Declaration and Address which refers to these evangelical brethren about us as Christians and to their churches as churches of Christ.

A Cluster of Dooms

A few weeks since, I sent the following questions to the Gospel Advocate, the Christian Leader and the Way, and the Octographic Review:

[These papers, it should be said for the information of any reader who is not acquainted with the fact that the Disciples are now two bodies, represent the extreme reactionary group of this religious community.—The Editors.]

1. Do you believe that Methodist, Presbyterian and Congregational churches are Churches of Christ?
2. Are the members of those churches Christians?
3. If your answers should be negative, I should like to know, in few words, what you believe concerning their destiny.

To these, the editor of the Gospel Advocate, David Lipscomb, replied:

Dear Brother Barnes:

This is the forty-seventh year of my work on the Advocate. The questions you propound have never come before us as you present them. The Advocate has always taught that believers should be buried into Christ; that all believers should be buried with Christ in baptism. We urge this as needful to oneness in Christ, and obedience to God. As to whether the unbaptized will be saved or not, we leave this with God. We urge all to stand on safe ground by obeying God. We treat members of the churches you mention as what they claim to be, believers in Christ without having been buried with him. We have gotten along pleasantly with them.

F. L. Rowe, editor of the Christian Leader and the Way, replied as follows:

Dear Brother Barnes:

1. I am answering only for myself as publisher, but believe I voice the convictions of our readers. My attitude toward the "pious unimmersed," is the same as the attitude of Peter in his interview with Cornelius, who was "commanded to be baptized in the name of the Lord."

2. If Methodist, Presbyterian, and Congregational Churches are Churches of Christ, why did Alexander Campbell leave the Presbyterians? And why the need of the Reformatory effort inaugurated by him and others one hundred years ago?

3. If there are Christians among them, they are commanded to "come out from among them and be ye separate."

4. "The Lord will execute judgment upon all," and "render to every man according to his deeds."

It will be noted that in accordance with the precedents of our history both these editors evade the questions. They will not face the issue. The presence of problems means the absence of these editors; they take to the woods and hide behind barricades of texts. The fair inference is that they do not believe in the salvation of Presbyterians and the rest, else they would have said so. No man wishes to hide a generous sentiment.

The answer of D. A. Sommer, of the Octographic Review, is "a feast of fat things, a feast of wine on the lees, of fat things full of marrow of wines on the lees well refined." Here it is:

Dear Sir:

Paul says that we are "buried" in baptism, and that we are "baptized into Jesus Christ." (Rom. 6:3-4.) A man, then, who has not been buried in baptism is not in Christ, and if he is not in Christ, he is not a Christian, in the Bible sense of that word; and we have no right to recognize him as such in union meetings, etc. The apparently pious who have heard the full gospel on baptism and other points, and yet do not obey, will be condemned like all other disobedient ones. The pious unimmersed who have never heard a full gospel sermon, and have not the native ability to dig it out for themselves, will be judged accordingly. "Unto whomsoever much is given, of him shall much be required." God does

not require impossibilities of any one. Most people, however, have the ability to see that something is radically wrong with the religious systems of today, and they will be condemned because they don't study the Bible to see where the trouble lies.

We might add, too, our position concerning the leaders in the Christian Church. They have deliberately and wilfully left the simplicity in Christ and have led the people into Babylon, and hence will receive less favor with God in the next world than the pious unimmersed who have not heard the full gospel, for they are sinning against greater light.

And last: The half-hearted members of loyal churches of Christ will occupy in the judgment a far worse position than the pious unimmersed who have never heard the full gospel, inasmuch as they are sinning against greater opportunities.

In a subsequent note Mr. Sommer informs me that "by the leaders in the Christian Church, I meant not only the higher critics, but also all who advocate innovations which the Octographic Review opposes."

The difference between this reply and the replies of the other two is that this faces the issue squarely and heartlessly, without shrinking from the inexorable logic; while the other replies timidly seek shelter in some assumed uncovenanted mercies. However monstrous the conclusions of the Review, I prefer them to the evasiveness of its newspaper kinsmen. There is nothing to admire in men who will not accept the logic of their own conclusions; while there is a certain admiration due to brutal boldness. We know where the Review stands; there is something magnificently fearless in its ignorance. We are not sure of the positions of the other two. The premises of all are pharisaical; the conclusions are anti-Christ.

But even the Review, straight-laced as it is, has adopted a few phrases from the people of Ashdod. Where does it learn of this "full" gospel of which it makes so much? Prithee, I think I could find a Babylonish garment in its tent. Then there is a mystery in that reservation concerning the "apparently" pious. We never met that before. It may be that because the piety is apparent and not real all such will be condemned with "other disobedient ones." But the unambiguous language of the letter, as a whole, gives us the opportunity to see the teaching of those who deny The Christian Century's affirmations in its full orb'd splendor.

A deep doom, be it observed, is reserved for the leaders of "the Christian Church" who "have deliberately and wilfully left the simplicity in Christ and have led the people into Babylon, and hence will receive less favor with God in the next world than the pious unimmersed who have not heard the gospel, for they are sinning against greater light."

Brethren, let us weep over the sorrows of the saints. There is now no hope for Professor Radford, Z. T. Sweeney, John T. Brown, and others like them who have been contending for the faith against the "higher critics"; for they are innovationists! We record with tears that all their noblest efforts are but filthy rags. And is there no hope for W. H. Boles who, when the old ship of Zion was at the mercy of the storm, came at the peril of his life to bring the faithful to the desired haven, and to line them up in proper order before the eyes of an on-looking Christendom? The world has breathed easier since all were marshaled in battle array. He is entitled to a reward for performing such services. But we chronicle the fact with anguish that for him there is no hope. He tolerates instrumental music and elects to be damned with his eyes wide open. But surely there is hope for our Editor S. S. Lappin, who has exhibited so much zeal in his office? Our hearts almost break as we listen to the sentence that rings like a death-knell, "There is no hope for him." Then, brethren, all is lost save honor!

I can hear the editor of the Review say, "Brother Barnes, we would gladly save these brethren if we could; they are good men and true; they fear God and keep his commandments in many important particulars. But we have no choice in this matter. They are wilfully ignorant, and should know better. We must be loyal to the plea which must be saved, though the whole world be damned. Let God be true and every man a liar. This Restoration movement has been committed to our hands by the fathers, and we would welcome death rather than compromise or surrender. And you know that it is required of a steward that he be found faithful."

I pause to observe that the language of sectarianism is the same in every age.

"But, Brother Sommer, you would not consign J. B. Briney and Professor E. S. Ames to the same fate, would you?" And the answer is in print that innovationists and higher critics must share the same doom. Brethren, let me beseech you to become reconciled at once, seeing that you have to spend a long eternity together! Consider well the danger of delay!

But no matter how dreadful the situation, the Review has always a greater horror in reserve. The skeletons in its theological closet

are more in number than the frogs of Egypt. Its theology is fertile in doom. It has the dreadful divided and subdivided until a microscope is needed to see the latest atom—the last is yet to appear. Its lowest hell just now is reserved for the half-hearted members of "loyal" churches, "who are sinning against greater light." By "loyal" churches it means those represented by itself. We have always cherished the belief that there was hope for a man who was a member of the church, even if he did fall from grace occasionally and make logical slips. But to belong to a "loyal" church increases one's perils so alarmingly that it is not difficult to account for the slow growth of its doctrines. To take membership therein is to build one's hopes within hearing distance of the roaring fires of the pit. A man is damned if he doesn't join, we admit, but we do not see that his prospects for heaven are greatly brightened when he does. We are safe in affirming that this document presents more opportunities for being damned than anything that we have read in many years. When we proposed our questions to the editor, we harbored a feeble hope that possibly a few outside the "loyal" churches might be saved. But imagine our dismay when we saw great majorities of saints swept into perdition with as little concern as the whooping billow swept the crew like icicles from the deck of the Hesperus! Think not, gentle reader, that we are resentful because we have been included in the general catastrophe. No, there is no more malice in our hearts than there is mercy in the judgments of the Octographic Review. It seems evident that no matter what one may do in a "loyal" church, he will wish he had done something else, unless, like the editor and his cabinet, he holds the keys.

In all seriousness, can we not see the folly of preaching union in the light of such terrific conclusions? But such is the perfection of any doctrine of exclusiveness. The rank and file of Disciples years ago abandoned such teaching to oblivion. The journals that still propagate it are left behind in the march of civilization as solitary as Lot's wife on the shores of the Dead Sea. It would be easier for these editors to expand a minim of mist into the blue dome of heaven, or a drop of dew into an Atlantic, than to unite any intelligent people on such a basis of doctrine. At such teachings serious and well informed people are moved either to pity or contempt. And certain it is that there is no escape from these absurdities, once they are allowed a place in our thinking. There are no extremes to which the devoted will not go to maintain them, no follies they will not adopt to secure their triumph. All such covet the privilege of going down with a sinking ship, and scorn the aid of a bark of bulrushes which some have cleverly devised in the doctrine of the "uncovenanted mercies."

These extremes ought to teach their own lesson. It is our misfortune that in recent years much of our thinking has been tending in that direction. The world has never been slow to set the stamp of its disapproval on any attempt to translate the dead doctrines of the past into the life of the present. Half-way concessions to our Christian neighbors must be given up. We must either wholeheartedly proclaim that they are Christians and their churches churches of Christ, or go straight back to the camp of anti-ism.

E. B. B.

The Master's Touch

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!
Spare not the stroke! Do with us as thou wilt!
Let there be naught, unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

—Bonar.

A noted clergyman was in his study writing when his five-year-old daughter walked in and asked:

"What are you writing, papa?"

"I am writing a sermon, my dear."

"How do you know what to write, papa?"

"God tells me what to write."

After watching her father a few minutes, the little girl said:

"Papa, if God tells you what to write, why do you scratch some of it out?"

The Essential Plea of the Disciples

In the Light of Their Origin and Aim

BY CHARLES CLAYTON MORRISON.

EDITORS' NOTE—This is the third and final installment of the paper read at the Disciples' Annual Congress at Kansas City, April 18. The other portions of the article appeared in the two immediately preceding issues. Dr. J. H. Garrison, who reviewed Mr. Morrison's address, has been asked to furnish his paper for publication in *The Christian Century* in case provision has not been made for its publication elsewhere.

VIII. First Principles Obscured But Not Lost

From this time forward the Disciples proceeded by the dogmatic method—but not wholly. Through our hundred years' history there has run a silver strand of appeal of a wholly undogmatic nature, a strand which we must today seize and use as the clue to a true interpretation of our ideals and the hope of what Dr. Moore calls the "restitution" of our plea. This silver strand that has run through all our history, albeit often hidden by the coarse strands of dogmatism, debate and sectarian pride, is the appeal to Christians of all denominations to seek for the common denominator underlying their differences and to dwell together in unity upon that basis. The concept of the common denominator is the survival of the original principle of appeal to the living Church. In the Declaration and Address this principle is in a focal position. In the actual thinking of the Disciples it has been pushed to an obscure place on the margin. But it has never been wholly lost. It still stands side by side with the appeal to the New Testament Church to check and correct our interpretation and to rebuke us for using our interpretation for sectarian purposes. The history of denominationalism makes the fact increasingly plain that the appeal to the Bible can be a principle of unity only to those who recognize the equally obligatory principle of maintaining full fellowship with the whole living Church of Christ. The seeds of division are in the Bible itself when it is read by a mind that does not recognize its obligation to the living Church. Most of the denominations have been created by conscientious loyalty to holy Scripture. They are the result neither of perversity nor of presumption. Every sect in Christendom, from the Seventh Day Adventists to the Christian Scientists, proves its views and justifies its practices by an appeal to the Bible. The Presbyterian is not less sure that the Bible teaches his creed than is the Methodist that it teaches his. The Congregationalist quotes no more Scripture for his mode of organization than does the Episcopalian for his. The immersionist is no more confident that the Bible supports his contention than the optionist is that it does not. It is an affront to Christendom for one body to take a position in the name of unity which assumes that it alone knows or is trying more earnestly than others to follow the teachings of the Bible. This very claim is the root out of which the whole denominational order has grown. The sin of sectarianism is not disloyalty or unresponsiveness to the Bible but disloyalty and unresponsiveness to the claim of the living Church. Christians have allowed their conscientious views as to what the Bible teaches to alienate them from their fellow Christians who did not share their views. This is the essence of sectarianism.

Now the fundamental insight of Thomas Campbell, preserved to us in the illustration of the common denominator, is this, that these differences are not vital; they do not invalidate our brother's status as a Christian nor our sister churches as churches of Christ. We can practice unity in spite of these differences, he declared, and we ought to practice it.

The First Step Toward Unity.

This Disciples' conception of the common denominator as the solution of the Church's diunity is today, I am fully aware, the subject of much invidious talk and derision by prominent advocates of unity. It is characterized as a basis of "minimums" and in contrast it is urged that unity must be consummated on a basis of "maximums." It is stigmatized as a basis of "compromise" as contrasted with a basis of "comprehension." As against the critics of the Disciples and the heretics among the Disciples who are caught by this new jangle of words, I stand with the Disciples, and affirm our historic contention, that the first step toward unity is to get the denominations to see that if the whole denominational order were swept clean off the decks there would then remain the essential living Church of Christ. I have no finical fear of compromise when once

the Church's eyes are opened to the puerility of the things wherein her divisions consist. If Methodist, Congregationalist, Baptist, Episcopalian, Presbyterian and other churches of Christ can find a basis upon which they may dwell together in the unity for which Christ prayed without doing violence to any participating conscience, I have no interest in the particular method by which they may reach that basis. You may call it "compromise" if you will—but you must remember that it is not a compromise of the Church of Christ, but a compromise *within* the Church of Christ. It is not a compromise of the word of God, but a compromise *upon* the word of God. And there are very good New Testament precedents for just such compromises. I do not say this because I believe the method of compromise is the only or the chief method of unity, but because the method is a matter of relative indifference to one who once grasps the primal thesis of our plea, namely, that the churches whose unity is contemplated are already churches of Christ.

Exaggeration of Denominational Distinctions.

A favorite slogan now much in vogue in Christian union talk is this: "Not what can we give up but what can we give to a united Church?" I notice, interestingly enough, that this slogan originated among a people who would be willing to accept almost any basis of unity provided only they were permitted to give to that basis one precious thing that distinguishes them! The effect of this conception of unity is to exaggerate the importance of each denomination's peculiarities. Hence a proclamation has gone forth advising that the years prior to the world conference on Christian unity be utilized by each sect in a study of its own distinctive principles or practices which it might regard as a worthy contribution to a united Church. As against this method of approaching the problem I stand with the Disciples and affirm that, in its first phase at least, Christian unity is a negative process, a giving up of things that are irrelevant, a minimizing rather than a magnifying of denominational claims, such a re-assessment of the great common catholic values of our Christianity as will make our sectarian distinctions seem silly and wicked—a reduction, in a word, of the many fractions to their common denominator which is the living Church itself.

This is the great task of the Disciples: to restore the norm of the living Church of Christ, the true New Testament Church, which lies underneath the denominational order as the common denominator lies under its fractions—to restore this normative magnitude to a focal position in their own thinking, first of all, and then in the thought and conscience of the Christian world. In this principle lies our genius and distinctiveness as a Christian union movement. Through it our contribution to present-day Christianity must be made. In the light of Thomas Campbell's guiding insight, confirmed by the entire history of Protestant denominationalism, and rendered yet more clear by the modern study of the New Testament, the Disciples are commissioned to go forth and declare with prophetic militancy and tenderness that no denomination has a monopoly of anything whatever that is essential or even vital to the Church of Christ; that their distinctions are inconsequential; that they are deceived by a historical fallacy into keeping alive distinctions of a former day after the real issues in which they were originally rooted have lost their meaning; that neither Methodists nor Baptists nor Presbyterians nor Congregationalists nor Episcopalians have one vital thing to give to a united Church which all the others do not already possess—except their own unreserved Christian fellowship!

Iconoclasts of the Denominational Order.

In the light of their origin and aim the Disciples should be the iconoclasts of the denominational order, the breakers down of sectarian idols. Their message has never been given uninhibited utterance. It has been repressed by the sectarian practice into which they fell while their movement was still young. By losing contact with the

living Church through a partially mistaken conception of the New Testament Church they fell into the practice of sectarianism. How could they plead for unity when they did not practice it?

But today by both conscious and unconscious influences God is reviving the old ideal in our souls. We are returning to first principles, the fundamental principles of the Declaration and Address. A new sympathy is abroad in our hearts, a yearning for closer fellowship with all Christians, an increasing subordination of, if not a contempt for, the fictions that keep us apart, and a new sense of urgency in the message with which we have been commissioned. Pleading for unity, we are bound to practice it—bound by our own logic, bound by the love of our brethren, bound by our origin and aim, bound by the Word of God, bound by the commandment of Christ—bound to receive into our fellowship all whom God has received into his Church.

The Cost of Smoke

Smoke costs the city of London by direct and indirect losses \$25,000,000 annually; it costs Cincinnati \$8,000,000, and Cleveland \$6,000,000. Pittsburgh, aroused by these revelations, is to have an investigation by experts. As a "smoky" city Pittsburgh has a national reputation. There are fears that losses there may rival even those of London. Two chemists will learn what they can about the chemical nature of smoke and soot. A botanist is examining the effects of smoke on plant life, and will determine what plants can thrive and what cannot in the neighborhood of that city. Several physicians will make an investigation of the effect not only of breathing smoke and soot but of the damage to eyesight because of murky atmosphere and gloomy days through which no gleams of celestial radiance could filter. They will deal further with the nervous effects caused by depression of spirits under leaden skies. Pittsburgh is determined to pierce the canopy of gloom which big business has unfurled above the roar of its furnaces. It is as unreasonable to hope for an acre of blue sky to greet the eye when passing through Pittsburgh, under present conditions, as that a poet could thrive in its atmosphere of gloom. But better days are coming. Even in England, since the coal strike, the citizens in some localities have been permitted to see the blue dome of heaven by day and its starry vault by night. So Pittsburgh may know that there is hope for it, and that the smoke which has tormented her pride will soon be converted into a lake of fire.

This interesting data is cited to call attention to that modern spirit which is daily redeeming the earth, not only in the saving of souls, but in the saving of cities. Whatever helps to better the conditions under which men live is religious. It is the reproduction of the earth after that pattern wherein righteousness shall dwell. It is the translation of the divine enterprise into human achievement, and of the heavenly into the earthly.

God is showing himself to be the descending God, his ways finding expression in the alleviation of suffering and in the extinction of such nuisances as smoke. Once men dreamed of raising earth to heaven; today they are finding how to bring heaven down to the earth. And the miracles of the future will be concerned less with the casting out of demons than with the creating of an atmosphere in which demons cannot live. The future may have no miraculous voice that can say to the lame man "rise and walk", but it will be able to so renovate the environment in which fathers and mothers live that no man shall ever be lame from his mother's womb.

To discover a world is as great a miracle as to create a world; to open the eyes of the blind is equivalent to creating a world; to prevent blindness is a miracle equal to any of these. Jesus said, "Greater works than these shall ye do because I go to my Father." Under a Christian civilization these are being wrought. The hospital is doing for our age what the Great Physician did for his. The hospital building is preaching in stone to generation after generation the story of the Good Samaritan. The day is not far off when the slum-child and the lily can grow together, and there need not be that strange wonder in the wail's eyes when told of the greenness of the country and the crystal purity of the air where grow the lilies that swing their censers at the Easter service. In a word, the redemptive process makes life beautiful, healthful, and sane.

And nothing is more pitiable than the denunciation of some Christians directed against men who believe it is easier to save the souls of men in clean surroundings than in vile, and who live up to their belief in forwarding any work that has for its end social betterment. No disparagement of the gospel is possible to the preacher who has grace enough to see that the hungry are fed and the unsanitary washed. He knows that environment plays a mighty part in the work of redemption. Those who denounce social recon-

struction may be wholly orthodox, but they are perfectly blind to the progress of Christianity in the world, and are certain to be left among the belated in the march of civilization. "The earth is the Lord's and the fulness thereof," has a new meaning in this year of grace. Anything that increases the joy of living must be pleasing to our Heavenly Father.

E. B. B.

Interpretations

A Burning But Ignored Question

Thirty-four and mad! A few years ago he was innocent, strong, winsome. But now his reason is dethroned, and he is shut up with those mad like himself. What is his name? Legion. He is from every state and country. His god was pleasure; and his end is pain and darkness. A few years since he was the pride of his mother. Today her soul is rent because of his mad indulgences. His friends avoid mentioning him—for his disgrace falls upon them. The sorrows of sin are not limited to the sinner. Sin and saintliness both recognize society as a solidarity.



We have grown somewhat away from the idea of the hell our fathers believed in, but we are becoming more aware of the awful consequences here and now of the transgression of God's law.

Life and death, the highest and the lowest, are closely connected with the sex instinct. Out of it are created a happy home and the mad-house. No one can be unaware of the need for direction in sex education. Every community has its gossip that is revealing. The medical journals quote alarming statistics. The doctors are not optimists when talking upon this subject.

Literature abounds with stories that stay with the reader. Ibsen in his *Ghosts* leaves his young man mad. His mother can come to believe that the standards of society were foolishly arbitrary, only to have her heart broken by the excesses of her son, which excesses she first smiled upon.

What a great story and how true to life is the *Magic Skin* of Balzac. The magic skin guaranteed the hero every wish, but with every evil wish it shrank, and the young man knew when it was all gone death would claim him. A great and fierce battle raged in his soul between his evil desires and life—and life lost. He, too, is legion.

How shall we decrease the legion? By education. The young must be taught to see clearly the two roads before them and the end of both.

Knowledge of self, chastity and temperance are more important than any studies in the curriculum of our schools.

Wise, frank, rugged and sane teaching is needed. Many fallacies need to be uprooted. A few of these are: Over-modesty, one standard for boys and another for girls, necessity or unavoidableness of wild-out sowing, and disregard of chaperoning. One of the constant marvels to me is that parents are so careless as to their children's associations.

At the very critical age of youth great delicacy and wisdom ought to be used in teaching the youth. This task usually can best be performed by parents. There are many good books that can be put into the hands of the young.

The perpetuity of this nation depends upon its attitude toward pleasure. We have suddenly become metropolitanized. Will we be able to stand city life? The answer depends on man's attitude toward woman and drink. Did you miss that word of Mr. Conale Mack's in the *Saturday Evening Post*? If so, read it here:

Before we played the Cubs for the world's championship in 1910 I had one talk in particular with my men about the series. I told them that we had something "on" Chicago and ought to win; but, win or lose, we wanted to come out of the series without any regrets. I reminded the boys how after some world's series there were stories about—I don't know how true they were—that the losing club had dissipated, and so hadn't shown its best baseball. If nothing else that was mighty poor business. Nothing like that must be said of the Athletics, I insisted; and my players agreed with me. Then I told them I wanted each man who could do so to say that he wouldn't take a drink for the two weeks covered by the series and the preliminary practice; but I made the point that any player who couldn't go without his drink was to say so. I wanted him to speak right out. We called the names—and every man

promised.

One of my old players, who did not handle a ball until the deciding game, did some great work on the coaching lines. After the fourth game he was so hoarse he could hardly speak—had a bad cold and seemed in for a case of gripe. He came to me that evening and said:

"Connie, I'm half sick. I need something to brace me up or I may be in bed tomorrow. If you don't mind I want to take a drink."

"All right," I told him. "Do as you like—but I'd rather die than take a drink!"

"That settles it," he said, "no drink for me!"

Next day I put him in the game. He got on first, stole second at a critical moment and helped turn the tide of victory in our favor. And he did it without his drink! Not one of the regulars or the substitutes took so much as a glass of beer during those two weeks—I am morally certain of that. We came out champions; but, had we lost, there would have been no regrets that could have been helped.

GEORGE A. CAMPBELL.

Hannibal.

Editorial Table Talk

The Human Cost of Production

The cost-finding system has long since been introduced into most industries so that the producer now knows down to the last cent in many cases just what a given article costs to produce under normal circumstances. The printer figures in all the different items even to the cost of the ink that goes upon the paper and adding his percentage of profit announces a price, confident that his brother printer working under the same conditions and using the same system will not underbid him. This is true in the various forms of modern industry, even on the farm in some communities.

We have not, however, sufficiently estimated from a social point of view, the human cost of production. What is the influence of this work upon the workman? We know quite well that much of modern labor is monotonous through the high degree of specialization. It takes several men to make a single pin. What will the influence be on the intelligence of these men who are never called upon to meet new situations and make new decisions? Unless these men have some leisure for other pursuits, or else are changed sometimes to other places in the process, they will become sluggish and brutish. What is the human result of the twelve-hour day and the seven-day week that prevails nearly everywhere in the steel industry? It must mean drunkenness, and moral stagnation. A man living on such a program sees but little ahead except an occasional debauch to furnish some break to the monotony of long hours of toil.

Any process of production that breaks down the worker, either physically, mentally or morally is a hazard to our free institution. We pay too much for an article when we destroy a part of our citizenship to produce it cheaply. In the end we all suffer with the social wrongs of the toilers. No man lives to himself or dies to himself. We must raise the question of the cost of production from a new point of view as time goes on.

Work for Men to be Permanent

The Conservation Congress of the Men and Religion Forward Movement proved hardly half as large in numbers as the Congress of Laymen's Missionary Movement, two thousand delegates in New York as against four thousand in Chicago two years ago. Ninety per cent were the very same men. The Titanic news both hurt and helped the Congress. It hurt in publicity and impress that it was able to make upon the city, and it helped in the seriousness of its message. The Sunday covered by the Congress dates, April 21, was perhaps the most remarkable one New York ever went through. It was remarkable along the very lines for which the Congress stood, but it was the Titanic disaster and not the Congress that had the public notice.

Indications at the close of the Congress seem to be that the work is likely to be permanent to some extent. Rumors are heard of endowments for some of the lines, notably the Bible study and the Social Service, and of funds with which to put the publicity plans into working shape. Committees on cities, a moderate proportion at least, report themselves on a lasting basis. Local campaigns are in a way to become annual, and some leaders of teams may be able to make annual tours. To the International Committee of the Y. M. C. A. belongs the credit of carrying the Movement through its first year, but there are indications at its close that some other organizations will now take hold in fact as they have so far in name.

The real results claimed to have been attained thus far are several. They are first, a tremendous push to the schemes of Christian unity. It is not felt that organic unity has been much helped, but it is felt that working unity is much the gainer. Second, there have been surveys of conditions that are of enormous value, both in the facts revealed and in the knowledge of ways to get new facts of the same kind. And in the third place the attention of the non-Christian people has been caught and held to some extent. Not much has been gained in definite plans for work, and not many of the 3,000,000 new men and boys have been gotten into actual church membership. As for money expended, it has been considerable, but so far as can be learned few unpaid debts remain. The National Committee is said to have expended about \$125,000, the New York Committee spent \$35,000, and an aggregate of expenditures by all local campaigns, difficult to estimate, is put at \$240,000, making a total of \$400,000. Leaders declare the campaigns to have been worth the money. Some others say much depends on what work follows. So far as can now be learned there are no new Movements in the air. The impression prevails that the present duty is to realize results on those that have attempted to sweep the country.

Dissatisfaction with Evangelistic Results

As a whole the results of current evangelistic meetings are disappointing. The methods are worn threadbare; the theology is archaic; the pressure to induce the young to become Christians is hardly Christian itself because of the apparent desire for numbers; the unnatural ferment caused by emotional preaching to which apocryphal stories give an uncanny color, may bring responses, but few will affirm that the results are worthy the effort. Those who have been through one of these campaigns know full well the disappointments that must be faced in empty pews, the absence of converts, the recession of the wave of enthusiasm that swept over the community, and even an increased deadness due to the inevitable reaction.

On the other hand, the faithful proclamation of the gospel, the personal word that is so effective during the revival, the same conviction that souls should be saved that is borne in upon us by the fiery appeals of the evangelist, would bring results which would be more satisfactory in the long run. An evangelist who could show the churches how to train the forces in cooperation with the pastor so as to insure a reasonable growth to the congregation year after year, would be a benediction to all our churches.

Astor Name and Churchmanship

William Vincent Astor, now head of the American branch of the Astor family, and coming into control of \$150,000,000 is not yet of age. He takes a keen interest, it is said by his rector, in Christian work and has done so for some years: Often of late years his father, Colonel John Jacob Astor, who went down with the Titanic, attended Church on Sundays through the influence of his son Vincent. The father was a vestryman of the Church of the Messiah, Rhinebeck-on-the-Hudson, a church which he built almost entire. Vincent's grandmother, the late Mrs. Astor, owned a pew in St. Thomas Episcopal Church, New York, and Colonel Astor retained it. He also owned a pew in Trinity Chapel, New York.

Colonel Astor was for some years a trustee of the Cathedral of St. John the Divine, New York, and gave \$100,000 toward its building fund of \$3,500,000. He is now declared to have given much more money to charities, even to missions, than was generally supposed, and his fellow-vestrymen in Rhinebeck speak in much higher terms of him socially than have men of New York in late years with whom he has had business dealings. It is said the former really knew the man, the latter did not.

—The Presbyterian Board of Home Missions has broken all records in receipts the past year. Its income last year was \$1,800,000, and it has increased its budget for next year by \$100,000. Its increase is not, it says, from churches or from laymen, but chiefly from legacies. These amount to \$300,000, an unprecedented amount. Women also increased their gifts, while maintaining their own receipts, by about \$150,000. The legacies go into permanent funds, to be used when necessary to keep the Board out of debt, to be afterward replaced.

—A teacher asked her class to draw a picture of what they wished to be when they grew up. All went diligently to work except one little girl, who only chewed her pencil.

"Don't you know what you want to be when you grow up, Anna?" asked the teacher.

"Yes, I know," replied the little girl, "but I can't know how to draw it. I want to be married."

Reveries of a Preacher's Wife

By Mrs. Marie Ballou Garvin.

Once I read "The Reveries of a Bachelor"—I don't remember just when, but anyway it was during that period of my life after the "brook and river" met, and before they had merged in the sea of matrimony. I am sure it was before! It couldn't have been after, for since the wedding knells—I mean bells—rang for me I've been so busy with the present incumbent that I haven't had time to even read about another man—though I'll risk the statement in a very low tone, that I haven't lost my interest at all. In fact in my capacity as preacher's wife, I yearn very especially over the brethren. The only "literature" I have perused in late years has been street-car advertisements—miles and miles of them—and "Directions" on Castoria bottles. Of course there have been plenty of ponderous tomes on theological subjects sticking around, but I only use them for the children to sit on—it doesn't hurt them any—I mean the children. So, as I said, I'm positively sure that it was *before*. "The Reveries of a Bachelor" made a deep impression upon me, largely because in those days most anything pertaining to a "bachelor" was of interest. On finishing the little book I thought what a shame that a man with a mind and heart like his should be allowed to remain unattached—someone ought to marry him at once. I might have considered doing him that service myself, if my "services" hadn't already been spoken for. But I guess it was just as well, for I see now that if the dear man had been married there would never have been any more reveries. Married we live, single we dream. If, perchance, the married do drop into a little dream, they don't always "wake up" to a cosy room, a comfortable chair, a cheerful glow in the grate—but then we won't go into that. Suffice it to say, that "life is real, life is earnest," and if "the grave is not our goal," there are times when we're awfully glad it is not abolished, as it is many a married soul's single chance for a rest.

However, I didn't start out to talk about the "weeps" of wedded life, though it wouldn't be a dry subject at all. I was really getting around to something about "Reveries of a Preacher's Wife." Now, you must know that there isn't any such thing—it should be "Realities," but "Reveries" sounds more euphonious, and subjects seldom have much to do with what comes after anyway. Not that I haven't tried reveries. Just the other day I huffed and puffed and blew up a fire in the grate (his Reverence wasn't at home, or he would have helped puff I am sure) for the sole purpose of sitting down comfortably before it in the gloaming, and losing myself in a reverie. When the gloaming arrived and the children were all tucked up for the night silently I stole to the inviting chair before the blazing hearth, sank into its cosiness and lost myself completely. When daddy came home and perceived how very lost I was, he had to use his preaching voice to rouse me, and when I was sufficiently awake so as not to be more than half asleep, I realized that the fire was out, my anatomy cramped, and my reverie a total failure.

I think daddy has tried revelries—I mean reveries. He calls it "thinking himself through"—he is always trying to "think himself through," but you see he is very deep, and of course it takes quite a while. Usually when he gets himself thought about half through he runs against the dinner question, and the argument has to be laid on the table—until further disposition can be made of it—which doesn't take long.

As for the Realities of a preacher's wife—well now we're getting started. She doesn't have to pinch herself to be sure that life is real—just needs to answer the 'phone and the door-bell, sometimes both at once. Her days never have a dull moment, and there are moments fairly dizzy with excitement—like the day when we were all ready to start on a boat trip and only had twenty minutes to get to the dock, and we couldn't find the baby. She had decided that it was a pity not to call on the neighbors when she was so dressed up. When she had been found and we were at last aboard a car, daddy stood on the front platform beside the motorman all the way downtown, with his open watch in his hand. I think the watch must have been making faces at him—anyhow their relationship didn't seem to be very pleasant. When we arrived at the dock we could see that the boat was still there, and the gang-plank still out, and daddy got both his feet on it, just as it was about to be pulled in. Of course, then it was out of the question to move it, and we all passed over safely, sat down weakly, and made absolutely no effort toward conversation for fully fifteen minutes. It is lovely to take a boat trip with the children. It is too warm in the cabin and too windy on the deck. The children get restless inside, and hang too far over the rail outside. They are thirsty again almost as soon as they return from a trip to the water-tank; and if they know there is a sandwich secreted anywhere in the family effects they want it before the boat has done backing out from the starting point. In fact the pleasure of the trip is only surpassed by the blessedness of getting back.

But I'm wandering—I was talking about 'phone and door-bell rings—the 'phone is ringing now—hush, children, while mother talks.

"Hello!"

"Hello—is the pastor there?"

"Yes, do you wish to speak with him?"

"Please ask him to come down quickly to the City Hospital—this is Mrs. Blank talking—my husband is—is worse—they say he is—is dying—"

"Oh, my dear! Yes, I'll tell him—he'll start down immediately."

It rings again.

"Hello!"

"Hello, may I speak to the pastor?"

"The pastor has been called to a death bed and is hurrying to get started—could you give me your message?"

"No, I wish to speak to him."

"Perhaps you could call up later."

"No, I can't call up later—suppose someone is dying, aren't the living just as important?"

"Of course you're important," (soothingly) "just hold the 'phone and I'll call him."

"No, never mind—ask him if he can give me the new address of the church organist."

The door-bell rings:

"Ah, what a pleasure! Come in, Sister Pentup!—Run to the playroom children—yes, take the baby up, too—let her have anything she wants, just so she keeps quiet until the caller is gone, then you can take it all away from her. Well, dear Sister Pentup, how are you?"

"Oh, pretty well, but I felt like I just must talk to someone—my heart is so full. We're breaking up housekeeping and going to a boarding-house. Yes, the whole family. I know that perhaps it isn't the best thing for the children, but if something desperate isn't done I'm going to hate my husband—yes,

right down hate him! And (sobbingly) I loved him so—before I married him! I know this sounds ridiculous; but it is all on account of the monthly grocery and meat bills. For years my life has been a perfect nightmare of 'keep down the table expenses'—'save money on the meals.' I've had it dinged and dinged and dinged into my ears, and I've tried and tried and tried to keep the family properly fed with nourishing food on the sum he says it ought not to exceed—and I've failed—miserably! (Sobs). You know my husband has everything sort of diagrammed so much for this, so much for that—every bill allowed for except the undertaker's—so there wouldn't be any use in trying to die and end it all, as that item isn't in the diagram. Of course the table expenses are down for a certain figure, which would be all right if the figure were large enough—and he thinks I even ought to save on that. But he don't like beans, or hash, or hamburger, or stew, or anything plebeian and cheap. Enjoys steaks, chops, salads, high-class vegetables, fresh fruits, and can't stand anything in the way of gravy except the all-milk variety. At night I'll be preparing dinner, after fairly cracking my cranium trying to think of something good to eat for the least possible money. He'll come in with kisses all around, and an appreciative glance at the table, and a wifely glow begins to kindle around the region of my heart. But almost immediately he'll take the shortest route to where the grocery slips hang, then 'Great Scott, did you get all that stuff today?' Whereupon I become suddenly possessed of a fierce impulse to snatch the whole dinner from the range, throw it on the floor and tramp it right down through. Instead I bite my lips together, on account of the children, and just go on getting dinner. I have tried so hard—have even considered chloroforming the cat in the hope that her demise might help the grocery bill. Oh, if I could only chloroform the bills!

"Yes, I've tried the popular magazine plan of buying a roast and stretching it four meals, and I think it might be very successful if only we didn't eat it all up the second meal. Our appetites seem to stand so dreadfully in the way of my efforts at economy."

"Yes, and I've tried the 'meatless' dinners—things with 'meat value'—but by the time I get the fifty-seven different ingredients in, a juicy steak would have been cheaper—and my husband says, 'What kind of a mess do you call this?'"

"If we go slow on the butter we go fast on the gravy. If I push down the milk bill, the egg bill tips up. No matter where I press there's sure to be a bulge in another spot. If we don't eat one thing, we eat another, and that's all there is to it. I simply am getting grey and wrinkled and bleary-eyed over trying to decide whether the water off the macaroni had better be saved for soup or for gravy. I hate it, and am hardly a hair's breadth from hating him, too!"

"How did I get him to consent to try boarding? Why I argued that it would be cheaper."

"Yes, we're going to 'The Livingstill.' Do come and see me—it has been such a comfort to tell you my troubles. There's one big consolation, I won't be spending three hours every day on a meal to be eaten up in ten minutes! I'm going to use the time now cultivating my good looks. Good-bye!"

"Yes, children, Mrs. Pentup has gone—you

(Continued on page 19.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER III (Continued.)

"You know I've written before about the standard being different. But father was all upset by it. Mother, I don't think I have any temptation to gamble as a regular thing, and I have promised never to bet again, but you know I like nice things and I wanted the money so I wouldn't have to bone quite so hard. Father is good to me to let me stay on. I don't know what I would have done if he had taken me out. There is no other school quite up to this for equipment and I'm not fit for anything else. I'm working on a new lamp for city street lighting. We are allowed so many hours a week for original study and research. I can't describe my work and you would not understand it if I did. But my problem is to find a way of making an electric arc light which will go without an expensive mechanism and be self-regulating without machinery. There is a German student in my class by the name of Felix Bauer who is working at the same problem. Bauer is a good friend of mine and we have our laboratory tables in the same number. Now, mother, you won't think I am altogether depraved, will you? I am planning to stick close to work from now on. I don't want to disappoint you and father and I don't believe I shall. But you will remember, won't you, that the standard here is different from the one at home in many ways. For example, mother, most of the fellows talk very freely and even coarsely about girls, and a good many of the rich set have pictures of actresses in their rooms and tell stories about them that I can't repeat. All that disgusts me and I have never heard anyone utter any protest in a crowd where the stories are going around. You see the standard is different here. And I told father of a number of other customs that are different from those we are used to at home. I can't describe it exactly, but I can feel the difference. I don't believe there is very much of what we know at home as 'spiritual life.' There are some fine fellows here and some high ambitions, but the chapel service is all voluntary, and only a handful of fellows ever go unless some big gun comes to give a chapel talk, and then the president allows only fifteen minutes for the whole service.

"What you wrote about Helen having a beau was funny. I can't imagine what Helen will do when the callers begin to come. Well, mother, I want you to think of me as too busy with my work to get into any more trouble. I am awfully interested, especially in the original problem—I believe I almost stumbled on the making of a successful arc light, without a regulating mechanism, a few days ago. I have been dreaming over it ever since and I am quite confident it can be done. Felix Bauer said the other day he thought he had it all right, but the plan escaped him. It's exciting, mother, to keep trying different combinations, not knowing any minute when you may hit on a new discovery. I hope Louis is behaving himself in his studies. I am sending him by mail a time switch that he asked me about.

"Much love to all. Your affectionate son
"Walter."

Esther read this letter carefully twice, and then, as her habit was, answered it almost immediately. It was a part of her training of her children that she had frankly taken them into her confidence when they were little and had had the wisdom and courage to discuss with them the questions that were really vital to their bodies and minds. There was one reason Walter wrote as frankly to his mother as he did about everything, knowing she would understand exactly. And that was the reason his mother in her turn could write as she did in reply, entering fully into the boy's real life.

She did not take much time to reproach him for the betting incident, believing that Paul had emphasized that quite strongly, but she did express the hope that her son would not be afraid to be independent of surroundings and stand on his own feet and have his own convictions, and then she went on to say: "One of the hardest things you will have to do all your life is to be independent. This will take more courage often than for a woman to be out of fashion. But there isn't a finer thing in all the world than an independent soul, one that knows the right and does it even if the whole world around is doing exactly the other thing. If the coarse stories you mention are told in your presence you don't have to join in the laugh over them. There are a number of ways in which you can clearly make those fellows understand your attitude in that matter and of course you have the right and privilege of guarding yourself from any talk of that sort in your own room. Your room is your castle. Guard it from impurity. I feel as if almost any kind of wrong could be excused in a young man who has the virtue of a pure heart and maintains constant respect for womankind. But, if I ever gave you any advice about the choice of a friend, I think I should be quite safe in saying to you, be very slow to accept into the sacred place of your friendship any young man who talks with impure lips of womanhood. Such a man is a blight on all he touches.

"I trust you, Walter, to make the most of your opportunities and make us all proud of you. Success to the arc lamp. Write us the minute you succeed. Tell me more about the German schoolmate. We are interested in him and somehow I feel from the little you have told us of him that he is a fine young fellow.

"Helen is very dignified about her callers. There is nothing more to tell about her.

"All send love, most of all, mother."

When Paul reached home he told Esther somewhat in detail the incidents of the boat race and his interview with the president. He was hopeful for Walter and believed the boy had learned his lesson and would not fail at that point again. But he could not understand the particular "streak," as he called it, in Walter's make up, which seemed to demand expensive and needless luxuries.

"The boy had bought a very elaborate dresser. It was quartered oak and had a number of patent arrangements about it that made it unusually expensive. Walter confessed it cost him forty-seven dollars. This was one of the things he went in debt for. It seems he had become enamoured of just such a dresser in one of the rooms he had been caring for, a suite belonging to Van Shaw, the son of the steel magnate at Allworth. Of course, we want our son to go through school with all the comforts around him necessary for his proper culture and education. But I cannot see for the life of me how a forty-seven dollar quartered oak dresser is going to make any more of a man of him, especially when he goes in debt for it. I told him so and to my disappointment he took what I said rather badly. That is, he flared up some and seemed hurt at my criticism of his luxurious habits. But it isn't the luxurious tastes I object to so much as the reckless and inexcusable act of going in debt for such a thing; that is perfectly inexcusable. Where did Walter get his tastes, do you suppose?"

"Oh, dear, I don't know," said Esther with a sigh. "You know Louis used to have just a streak in him. Perhaps some of my ancestors on father's side were French aristocrats before the revolution. You know the Darcys had estates in southern France in the sixteenth century. I don't believe any more than you do, Paul, that a forty-seven dollar dresser is at all necessary to Walter's education. He will have to learn better ways. We must not forget his splendid good qualities in other directions. He has a great many. I can't believe he is going to disappoint us."

"No, I can't believe that," said Paul gravely. "But the boy has much to learn and I hope he will learn it without unnecessary suffering."

It was this same week, two days after the receipt of his mother's letter, that Walter had an unusual and rather dramatic opportunity to act on his mother's advice, in the matter of asserting his rights about the kind of conversation he would permit in his own room.

Walter had very little acquaintance with Van Shaw and the rich men's sons' set at Burrton. But incidentally it had come out during his chance meeting with Van Shaw that Walter's mother was a Darcy. The Darcys were at the time immensely influential at Allworth, Van Shaw's home. The fact that Walter was doing manual labor at Burrton did not affect his social standing very seriously, as at the time, there had not come into Burrton the social stigma against a student working his way through which had already come into several state universities and technical schools in this country. Besides, there was in all of Walter's make up that indefinable stamp of high breeding and refinement, helped on by an unusually attractive and handsome bearing, which made him look distinguished in any group of young men. When he had put on his best suit before

the forty-seven dollar dresser and come out on the rare occasions when he could spare time for some function, he was in many ways the most elegant person in all the company.

Van Shaw had gradually taken a peculiar attitude toward Walter, partly of recognition of his family and its antecedents and partly of patronage, as if he took for granted Walter would welcome his attentions. As a matter of fact, Walter resented Van Shaw's bearing toward him, but in his weakness and his leaning toward the upper society he envied, Walter endured what otherwise he would have been ashamed to acknowledge. On two occasions it had been a relief to Walter to be of help to Van Shaw in the electrical rooms. And on the particular occasion we are now to describe Van Shaw had come into Walter's room one evening to ask him about a point in connection with some original work which had to do with the winding of a single phase alternator.

While they were talking over the problem and Walter was trying to make Van Shaw see how important it was to take account of the position induced in the several turns and the fact of the reaction of the armature current, half a dozen other fellows dropped in. Walter was quite popular and not infrequently eight or ten students might be found in his rooms, as on this occasion.

Van Shaw was soon in possession of all Walter's knowledge on the subject, for he was bright enough mentally, and he carelessly sauntered over to the dresser and made a comment on it. Then he noticed a picture of Helen Douglas, a new one which Helen had sent to Walter within the last few days.

"Sister, isn't she?" asked Van Shaw.

Walter nodded.

"Mighty handsome girl. Hope she'll visit you some time," said Van Shaw, as he picked up the photograph and started to pass it around among the other fellows.

There was something so offensive in the tone and manner of Van Shaw that Walter who was standing near him, intercepted the picture before anyone in the room could take it. He put it back into its place without a word. Van Shaw laughed.

"Say, maybe she isn't your sister, either. That makes me think" and before Walter could realize what he was doing, Van Shaw had begun a questionable story, while the group in the room sat and lounged around with looks of anticipated amusement.

Walter Douglas will never forget that scene and his part in it if he lives a hundred years. Van Shaw was leaning up against the dresser, in a vain way mindful of the impression he was about to make, when Walter interrupted him. Walter was very pale and what he said came from lips that trembled with a mingling of anger, and fear of the result.

"Wait! I would rather you would not tell that story in my room."

Van Shaw could not have been more astonished if Walter had pointed a gun at him. The rest of the company simply stared in the most profound silence at Walter. Ten or fifteen seconds ticked away. Then Van Shaw, who had turned very red in the face, said slowly: "I don't know as you have anything to say about this. I don't intend to let a good story go untold."

"You don't tell it here in my room."

"I don't? Who will prevent it?"

"I will."

Van Shaw turned a little toward Walter. Douglas was smaller, shorter, and of lighter build in every way than himself. But he was in the real point of vantage, in his own room.

The other students did not seem disposed to take any sides in the matter. But one of them said: "Oh, cut it out, Van, if Douglas doesn't like it. A fellow has a right to say what he wants in his own room. It's only a matter of taste anyhow."

Van Shaw looked at Walter savagely. Then he sauntered across the room.

"Come out in the hall, fellows, and I'll finish there. This air is too pious for my health."

Some of the boys laughed, and three or four fellows followed Van Shaw out. The rest stayed. When the door shut on Van Shaw, one of the older students, who had been silent throughout, walked up to Walter and shook hands with him. Then the rest of the group followed. Not a word was said by anyone. These youths, some of them already hardened by dissipation, had at least the native good sense not to mar the occasion by any silly attempt at words. They simply shook Walter's hand and went out. And when the last one was gone, Walter turned the key in his door and went into his bedroom adjoining, and flung himself down on the bed and cried.

I don't know that he could have given any real reason for his emotion. But he was somewhat unstrung by the event. And a number of tumultuous feelings were stirring deeply in him. He turned hot and cold at the thought of his own possible cowardice. And then he felt a reaction of shame in the thought that after this, Van Shaw and all his set would cut him dead. He was ashamed to feel, even after all he had done, that he still shrank from the possibility of social scorn, even from a set of men who had no more moral standing than Van Shaw had.

But, on the whole, having stood by his rights as he had, and having the pleasant consciousness of being true to his own principles, he was disposed to feel a glow of commendation, and later in the evening as Helen's splendid picture looked at him almost as if she were present, Walter said to himself: "I'm glad I spoke out. I'm glad."

And then, because he had been brought up from a small boy to confide in his mother, he found great relief for his feelings that same night in writing to her. He mentioned no names, simply said that curiously soon after his mother had written as she did about guarding his own room from evil talk he had had an opportunity to do it. He did not dwell upon the matter at all, and did not take any special credit to himself for his actions, but simply reminded his mother again of the difference in standards and conduct. He expressed gratitude that some of the fellows had at least silently stood by him. And he ended his letter by saying that he was almost on the edge of discovery of the arc light, although it still eluded him.

For the next two weeks Walter was completely absorbed in his studies. Every spare hour he could get he pored and worked over his original problem. There were points about it which perplexed and exasperated him. Felix Bauer was as hard at work on the same problem as himself, and said one evening with a good-natured laugh that he believed he had mastered it. "All I lack is that one thing necessary what we call the 'Beduerfniss' the 'einge gewolte'." said Bauer, as he took off his shop cap and thoughtfully ran a lead pencil back and forth through the short curly hair over his ear.

"That's all I lack," said Walter. "If I could get your *einge gewolte*, I would have my answer."

"Hope you will get it," said Bauer, pleasantly, as he closed up his locker and went out to meet another class period.

After he had gone, Walter worked on until he was the only person left in the workroom. He had the entire afternoon and evening, as it happened, and was so absorbed in his experiments that he was hardly aware of his being alone until he looked up and saw that the big room was empty, and that it was dusk. Without any thought of supper he turned on the light over his table and made some mathematical calculations. Then he ran out of paper and looked about over the litter of stuff in front of him for another piece, but not finding any, glanced naturally over to Bauer's table, which was next his own.

There was a folded bit of paper there, and Walter reached out for it, took it, and opened it up. It was covered on one side with some drawings and diagrams, and as Walter looked at them, not paying much attention at first, as he worked a high power formula over in his head, a little at a time it dawned on him as he continued to stare at Bauer's drawings, that without having realized it himself, perhaps, Bauer had actually suggested in his own drawing the key to the arc light Walter had been puzzling over, for several months without success.

"Yes! yes!" Walter was saying, excitedly, to himself. "I see it! I see it! What a numby I was. The electrodes can be fitted with teeth at equal distances. Let the tooth rest on the porcelain plate. It will gradually soften and melt under the heat of the arc. Then—then. I see! I see—the electrode will, or it ought to, drop down of its own weight upon the next tooth. Then that will melt and the electrode will drop again. The two electrodes can be coupled together with a scissors coupling, so the teeth will have to be made in only one of them. I see the whole thing! Hurrah!" He said the last word out loud. The echo of it in the big, empty shop startled him. The glow of the discoverer, of the inventor, was on him and within him. Then he received a distinct reaction. That was Bauer's paper, not his! He had left it out of the locker when he went away! It was Bauer's discovery, not his, even if Bauer did not yet realize the real value and meaning of his diagram. He was on the road to the discovery.

Walter stared at the paper again and wished he had never seen it. For he was face to face with a real temptation, one of the hardest and most alluring his young manhood had ever confronted, and he was afraid, as he continued to stare at the diagram made by Felix Bauer.

(To be continued.)

A Little Nonsense

"Laugh and grow fat." "Yes, and then get laughed at."—Boston Transcript.

"Is this fresh-air experiment of yours a tentative one?" "Quite so. I'm camping out."—Baltimore American.

An excited labor member once shouted, "If this bill passes, I see before the workmen of England a future from which they have been for too many years kept out."—New York Tribune.

"My doctor told me I would have to quit eating so much meat." "Did you laugh him to scorn?" "I did at first; but, when he sent in his bill, I found he was right."—Washington Star.

Two or three young men were exhibiting with great satisfaction the results of a day's fishing, whereupon the young woman remarked, very demurely: "Fish go in schools do they not?" "I believe they do; but why do you ask?" "Oh, nothing, only I was just thinking that you must have broken up an infant class."—Washington Star.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

CLARA BARTON

Address at the Funeral, by Rev. William E. Barton, D. D., Pastor First Congregational Church, Oak Park, Chicago.

The world's wars are fought by men, and they redound to the glory of manhood. Poets and historians sing for us in all ages, "I sing of arms, and the man." There is one side of war whose sole historian is the recording angel—the sorrows, the sacrifice and the heroism of woman. Every bullet that penetrates the flesh of man finds somewhere the heart of a woman.

"The maid that binds her warrior's sash,
With smile that well her pain dissembles,
The while beneath her glittering lash,
One pearly tear drop hangs and trembles—
Though heaven alone records the tear,
And fame can never know its story,
Her heart has shed a drop as dear
As e'er bedewed the field of glory.
The mother who conceals her grief
While to her breast her son she presses,
And breathes one earnest prayer and brief—
Kissing the patriot brow she blesses
With no one but her secret God.
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on Freedom's field of honor."

Two Massachusetts women, both of whom lived past the age of ninety, exemplify the honorable share of women in the great war for the freedom of slaves. Julia Ward Howe had a vision of the spiritual significance of the conflict and she gave that vision to inspire the men who fought. She saw it through flame and smoke, but her eyes beheld the glory of the coming of the Lord. Her song put ardor into their fighting. But Clara Barton had another vision. It was a vision of the awful suffering which war brings. Ere the echo of the guns had died down she sought the battle field, and ministered to the wounded and the dying. Men who lay in agony in the dark, suffering from the pain and the gun-shot thirst, saw in her lantern the shining of a star of hope, and they drank new life from the cup she held to their parched and suffering lips. Men listened for her footfall on the hospital floor as for the sound of sweet music. Into the midst of men who late had been fighting with all the fury of demons, she came like an angel of mercy.

When peace returned she sought out the graves of the unknown dead, and brought tidings to those whose mourning had added to it the cruel sorrow of uncertainty. As she had brought the ministry of home to the battle field, so she brought tidings of battle field to the home. Tens of thousands of soldiers and their friends bless and still bless the name of Clara Barton.

She inherited a good name, a name borne in honor by many a soldier of the Revolution; the name of the man who gave us the United States seal, and who substituted for the rattle-snake with thirteen rattles the National Emblem of the American Eagle. She was a soldier's daughter and she had a soldier's spirit but she never ceased to be womanly. In all that she saw of hate and cruelty she never became anything less than a lady, a sweet-spirited, modest gentlewoman.

The Hope of Peace.

I live in the earnest hope of universal peace. It is a frightful thing that 1900

years after the coming of the Prince of Peace men and nations should engage in wholesale murder.

But bad as war is and terrible as the evils that accompany it, it has served to bring some fine qualities in the life of the race. It stands as an expression of loyalty that does not count the cost; for sacrifice that can be faithful unto death.

"When all the blandishments of life are gone,
The coward slinks to death, the brave live on."

We have need to guard by gentler means but with no less devotion the principles that were fought for and purchased for us by the blood of brave men.

Our enemies without are not those we need to fear. Ours are like those within Troy's wooden horse, welcomed within our gates. Well may we take to heart the lessons of Byron's lament over Greece:

"Clime of the unforgotten wave
Whose land from shore to mountain cave
Was Freedom's home or Glory's grave—
Shrine of the mighty! can it be
That this is all is left of thee?
Approach, thou craven, crouching slave!
Say, is not this Thermopylae?
These waters blue that round her cave,
O servile offspring of the free,
Pronounce what sea, what shore is this?
The gulf, the rock of Salamis!
'Twere long to tell and sad to trace
Each step from glory to disgrace.
Enough, no foreign foe could quell
Thy soul till from itself it fell."

We need some peaceful but potent ideal that shall have the moral value of war. We need a new leaf of the nation's blood like that of 1861 to build within us our faith in democracy, and to demonstrate the safety and efficiency of government by the people.

I do not underrate the work which men must do in peace and war to preserve unsullied the glory of our heritage. To men belongs, and ever must belong, I think, the larger sphere of public action. I am less interested in securing larger privilege for women—though I gladly favor that—than I am in rousing the manhood of our nation to its full responsibility. We cannot safely permit our manhood to sink its moral responsibility in commercialism and load larger burdens upon womanhood.

But I say these words on manhood in parenthesis, and by way of guarding from the appearance of one-sidedness the tribute which on this day I gladly pay to womanhood.

Revelations of Worth.

There are some revelations of the worth of sacrifice which men understand only in a vague, remote and masculine way, but which are fully known to women. When Mary broke the alabaster box over the head of her Lord, she did a thing which no man would ever have thought of. Judas misunderstood through the baseness of his motive, but all the other apostles misunderstood. Women understand that incident. Even bad women give their all for love's sake; and good women understand by intuition the glory of a love that does not

count the cost. That is the secret of the love of motherhood. That is the secret of such service as that of Clara Barton.

And that love is courageous. A hundred times—not less—men have said to me, "This will crush my poor wife,"—and behold, she has met the terrible tragedy with courage greater than his own.

Women who lived near the battle fields knew that. I have talked with scores of them, all over the Southland. And I see the tribute of those women here among the flowers. How eloquent are these flowers! And beside all these roses and lilies and violets are the southern magnolias—the tribute of southern womanhood: for she tenderly cared for the boys in gray as truly as for those in blue. We crown her with them all. For this is the day of her coronation.

Teach the World a Lesson.

Such lives as hers teach the world a lesson which it must never be permitted to forget—namely that this wealth of human life is not in what it gets but what it gives. What you get will soon be gone though you live for ninety years. But what you give—that, if anything, must constitute your right to immortality. It is the only way in which really earnest men ever estimate life—their own and others. It is the only way to judge of the success of the soldier, the artist, the poet, the singer, the preacher—or even the man of wealth. There is not in all Christendom a tombstone which bears the dollar sign as its message of the significance of life; but ten thousand monuments bear to the skies the cross—symbol of service and of sacrifice. And lives like this illustrate the meaning of that symbol translated with terms of personal character.

The apostle James asks, "What is your life? It is even a vapor which appeareth for a little time and then vanisheth away." But the vapor fell to earth as a pearly rain-drop, which watered the root of a flower. And then by subterranean channels flowing, broke forth in a spring and flowed singing to the sea. It made the flower more beautiful, it quenched the thirst of lakes, it turned the wheels of industry, and it bore great ships on their trackless journey. It vanished away; but when it rose in mist it was fragrant with its act of ministry, and the glory of the burdens it had borne grew radiant as the sun poured through its seven-fold prismatic splendor. There are lives like that. They fall from heaven, and flow through the years from infancy to age gladdening and brightening all life; and when they vanish the rainbow spans the grave, and its further end reaches the golden pavement of the city of God.

Great Honors.

Clara Barton received in her lifetime such honors as perhaps came to no other American woman of her generation. At home and abroad great men did her reverence, and kings spoke her name with gratitude.

The battle of Santiago had been fought. San Juan Hill was ours. Cervera's fleet was at the bottom of the sea. The city was ready for the tread of the conqueror. What ship first bore our flag into the harbor? Not the flagship New York with Admiral Sampson on board. Not the cruiser Brooklyn, commanded by the gallant Schley. Not the Texas, with brave Captain Jack Philip in command. But it was another Texas—the supply ship which by chance bore the same

name. Admiral Sampson sent a pilot aboard her, and she led the way. All the ships of war anchored outside the harbor while the relief ship entered the harbor ahead. Not with the booming of cannon, not with the shout of victory, but with the singing of Christian hymns, and the outstretched hand of help. Never before in the history of warfare was there triumphal entry such as this. Above floated the stars and stripes, but high above that floated the Red Cross—the Cross of peace, good will and loving service in the spirit of the Christ. That ship for which the whole American navy made way was commanded by a little woman—and that woman was Clara Barton.

It was a prophecy, I think, of what we yet may see. The tumult and the shouting die. The sounds of the guns grow faint and cease. But heroism does not die. Love and loyal service does not die. High over all the flags of nations flies the banner of loving sacrifice, and the color of that flag is red with the life of all who serve, and its eternal emblem is the Cross.

Woman's Doings

—There is no doubt that a great deal of nerve and great courage were shown by the women who escaped from the Titanic. Miss Alice Farnam Leader, a New York physician, escaped from the Titanic on the same boat which carried the Countess Rothes. "The countess is an expert oars-woman," said Dr. Leader, "and thoroughly at home on the water. She practically took command of our boat when it was found that the seamen, who had been placed at the oars, could not row skillfully. Several of the women took their places with the countess at the oars and rowed in turns, while the weak and unskillful stewards sat quietly in one end of the boat."

—Kate Douglas Wiggin has gone abroad for her annual spring visit to the British Isles.

—Official figures just published show that more than two-thirds of the old pensioners in the county of London are women.

—Miss Harriet Quimby, an American air woman, dramatic writer for "Leslie's Weekly," crossed the English Channel from Dover, last week, landing at Harelot. Miss Quimby is the first woman to accomplish the feat of flying across the channel alone. Her flight occupied two hours. She flew under the name of Mme. Alfrier.

—The Jewish women of St. Louis will build a home for the wage earning women of the race, and considerable progress has been reported as to the amount of money already raised for the purpose. The intention is at present to rent a large building, which shall afterward give place to a building of their own, possibly. It is expected that the home will be self-supporting.

—Miss Julia C. Lathrop, in Hull house work for twenty years, has been appointed chief of the new children's bureau in the Department of Commerce and Labor. Miss Lathrop is the first woman to be made a bureau chief in any department of the government. Miss Lathrop came to Chicago from Rockford, Ill., in 1890, and has been prominently identified with social and reform work since her arrival. She is president of the Illinois Society for Mental Hygiene, vice-president of the Chicago School of Civics and Philanthropy, chairman of the Psychopathic institute, is a graduate and trustee of Vassar college, and is a member of the Chicago Woman's club and the Chicago Woman's Civic club.

Boys and Girls

Preacher Billy

BY GERTRUDE M. FIELDER.

"Grandmother," said Billy, "I think I will be a preacher-man when I grow up."

"That will please me very much," said grandmother, "but you need not wait until you are a man before you begin preaching, Billy."

Billy opened his brown eyes very wide, "Why, grandmother, little boys don't preach!" he exclaimed.

"Billy," said grandmother slowly, "we are not all called like Doctor Davis to preach from a pulpit to a church full of people, but we are all called to preach by the example of our lives. Listen, Billy, if you take this one verse—'Be ye kind one to another,' and live it every day, by doing kind and loving deeds to all your little playmates, to the poor and sick and to all dumb animals, you will be just as truly a preacher as Doctor Davis."

That evening Billy's papa brought him home something in a tiny white box—and what do you suppose Billy found in the box? A blue button and engraved upon it in letters of gold were the words, "Be kind."

"Now, Billy," said papa, "you must see how many you can get to join your Gospel army."

The next morning Billy went out to play in the garden—there in the gravel walk, almost under his feet was a yellow worm taking a walk. What if it should get stepped on, so many people came up the gravel walk, the butcher-man, the grocer's boy and the ice-man. Billy ran across the lawn to the lilac bush and hastily picked a leaf, back to the gravel walk he raced, just in time too, for the butcher-man was almost at the door.

"Look out! Look out!" cried Billy and down on his knees in front of the butcher-man he fell.

"Whew!" said the butcher-man, "hurt yourself, Billy?"

"You almost squashed it," said Billy indignantly. He picked up the worm and laid it gently on the leaf, then he showed the butcher-man his badge and told him all about it.

"That's pretty good," said the butcher-man, "say, Billy, I'll join your army."

"All right," returned Billy as he hurried down to the orchard with the worm.

As he laid it gently down in the grass in the shade of an apple tree, he spied a bird's nest and in the nest were five blue eggs. Billy stooped to pick up the nest when a bird rose out of the grass and with frightened calls flew up into the apple tree.

Poor Billy, how should he get the nest back into the tree, the tree was so tall and he was so short.

Suddenly he heard a merry whistle, it was the grocer's boy. Billy ran to meet him, the nest in his hand.

"My, where'd you get it?" asked the boy. "I know a fellow who's collecting birds' eggs. Say, Billy, what'll you take for it?"

Billy's brown eyes flashed—he pointed to the blue button. "That means I've got to be kind to birds and—and everything," he said.

Billy had hardly stopped speaking before the grocer's boy was climbing up into the apple tree with the nest held carefully in his cap. "Haven't got another button, have you, Billy? I'd like to wear one too," said the boy, but Billy shook his head.

Just then he caught sight of grandmother coming out of the side door. She had on

her white sun bonnet and the large shiny shears were in her hand. Grandmother was going to the garden to gather fresh flowers for the table and for the blue bowls which stood on the piazza. Grandmother loved flowers, so did Billy.

"Oh, grandmother!" cried Billy, "may I take a bunch, a great big bunch of flowers to sick Mrs. Graham?"

"Yes, indeed," answered grandmother. So while grandmother snipped pink, yellow and white blooms with the large, shiny shears, Billy told her about the worm and the bird's nest.

"My little boy is certainly preaching," said grandmother as she kissed the rosy face.

But even little preachers must eat and take naps, so it was four o'clock before Billy in a clean white middy suit started out once more on his preaching tour.

As he turned the corner of the house he heard the cook's voice in angry tones saying, "No, I don't give food to tramps," and a very sorrowful looking man was coming slowly down the steps.

"Wait right here a minute, please," said Billy and into the house he darted.

Very soon grandmother was in the kitchen cutting bread and meat with a generous hand. Billy put the plate down on the top step and sat down beside it. "Come," he said to the man. The man ate hungrily—when at last the plate was empty he looked up at Billy. "Say," said he pointing with grimy fingers to the blue button, "was it that made you do it?"

"Course," answered Billy, "wouldn't you like to be a preacher-man too?" he added politely.

"Say kid," said the man slowly, "spose you wouldn't give that badge away?"

Billy's under lip quivered, he had worn it only one day, he loved the blue and gold badge, but he hesitated only for an instant, unpinning it from his white blouse he handed it to the man.

"Could you pin it on?" asked the man, and Billy pinned it on.

"I need it more'n you do," said the man.

Billy watched him go down the walk and out of the gate, then he went in search of grandmother.

"I think," said grandmother, "that my little boy can preach even without the aid of the button, what do you think, Billy?"

Billy looked thoughtful for a moment, then he threw both arms around grandmother's neck and gave her a "big bear's hug." "I guess 'p'raps the hungry man hasn't any grandmother so I'm glad he's got the blue button," he said. "And I'm going to preach lots more tomorrow, grandmother."

Just a Kid

A little toddlin' kid,
With a frowzy, woolly head,
And a pair of denim breeches
Far too big;

With eyes like purple flowers,
And tears like April showers,
And a smile like summer sunshine
And the dew.

With teeth like rows of pearls,
And hair that clings and curls,
With shoes all scratched and scarred
At the toe;

Is the happy little feller
That keeps my old heart meller,
And lets a little sunshine
Through the blue.

S. W. Compton, Jr.

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Beardstown church received five additions on Easter Sunday. The pastor is G. W. Morton.

The Mill Shoals meeting resulted in thirty additions to the membership. The meeting was conducted by Evangelists Hill and Knowles.

Robinson church, of which W. T. Walker is pastor, was assisted in a meeting by Miss Lucile May Park of Iowa. There were twenty-six additions.

Evangelist Charles D. Hougham of the Fifth District was scheduled to begin a revival meeting at Gillespie. The service is to continue indefinitely.

It is reported that H. C. Parsons, who has been pastor of Williamsville church for four years, has resigned, the resignation to become effective early in the summer.

West Salem church held a revival meeting under the leadership of J. V. Coombs. There were eight additions, six being by confession from the Sunday-school. The minister is G. W. Ford.

Edgar D. Jones of First Church, Bloomington, was recently invited to consider a call to the Central Church in Seattle. Mr. Jones is, however, too securely established in the hearts of his Bloomington congregation to be dislodged from that pastorate.

The pastors of the churches in Lincoln are holding a union revival in the opera house. They are having the assistance of a singer, O. L. Thompson. George W. Wise of the Church of the Disciples, is co-operating heartily in the services.

L. A. Chapman, who has been successfully ministering at Carmi, has received and accepted a call to the Fourth Church of St. Louis. The new pastorate will be assumed the first of May, which will leave a vacancy in one of the most ambitious of southern Illinois churches.

Cowden congregation, of which F. M. Stambaugh is pastor, celebrated Easter Sunday and received an offering of more than fourteen dollars, in addition to several barrels of fruit and clothing for the National Benevolent Association. There were two additions on this Sunday to the church.

A union revival meeting at Mt. Pulaski was concluded with a large number of conversions. The Disciple Church received about forty-five, all but ten being on confession of faith. This makes a total of nearly seventy additions to the congregation since J. Newton Cloe became pastor the first of the year. The church this year made an offering of twenty-five dollars for foreign missions.

E. H. Reed, pastor for four years of Washington Church, presented his resignation to that congregation to accept a call to Kansas church. The latter is one of the best of

the churches among the Disciples in the smaller towns of the eastern part of the state. Mr. Reed's pastorate will begin in a short time.

Olney church, where W. S. Gamboe is preacher, profited by a lecture on "The Boy in His Teens," by Dr. W. A. Swarts of Danville. A lecture from a capable physician on such a subject should be profitable for any church. It is a step in the direction of interesting the congregation in the boy problem, which is after all only the world problem in its incipency.

The Ministerial Association of the trities, including Granite City, where O. W. Jennings has recently resigned the pastorate, framed resolutions of esteem complimenting the minister for his fraternal attitude toward his brother ministers, and testifying to his scholarship and exemplary demeanor as a minister of the Gospel. The resolution was signed by the president and secretary of the Association and published in the local newspapers.

The pastorate of W. F. Turner at Central Church, Peoria, was terminated Sunday, April 21. Mr. Turner has efficiently led this congregation for three years. The success of his leadership has been noted through the city and state and his departure is a distinct loss to the Illinois ministry. He becomes pastor of North Yakima, Washington, church, after a brief vacation spent in Missouri. The congregation at Peoria has not yet decided upon his successor, but is in correspondence with several applicants for the pulpit.

The pastor and congregation of Petersburg church found extraordinary delight and profit in the union Passion Week services, held in that city. The Methodist, Presbyterian and Christian churches co-operated in the services. A. I. Zeller preached on Palm Sunday night in the Presbyterian Church. His discourse was on Christian Union, which was received most cordially by both ministers and congregation. On Thursday night a union communion service was held, which proved to be remarkably inspirational. The Disciple pastor's observation arising out of a consciousness of the blessing which came to himself from the services will be echoed by all sincere Christian hearts. His observation was that "it is blessed to see folks getting together and getting acquainted, and that when we get to loving each other well enough it will come to us what to say and the Lord's name will be honored in our union." At the Easter services there were two additions by baptism in this church.

The enterprising officers of the Third District have published a twelve-page booklet with announcement of affairs pertaining to the work of that district. It contains excellent likenesses of the various officials of the District, with a spicy characterization of each one. It is printed in good form, the cuts are clear, and the entire piece of work

most excellently conceived and executed. Special announcement is made of the District Convention, to be held at Dallas City, May 14-16. Those whose likenesses appear are: L. G. Huff, president; F. L. Moore, vice president; A. I. Zeller, secretary; H. J. Reynolds and C. Lee Stauffer, advisors; and District Worker J. D. Williams and Mrs. J. D. Williams. Entire responsibility for this initial edition of the booklet named "The Third District Reporter," is assumed by A. I. Zeller, secretary of the district, and reflects credit upon its editor, whose residence is no longer within the district, but continues the active secretaryship at the earnest solicitation of his co-workers.

J. H. Gilliland Stricken

J. H. Gilliland, now pastor of Normal church and for twenty-five years a minister in Bloomington, recently suffered a stroke of paralysis, and at present writing is at his home in a critical condition. Mr. Gilliland had just finished preparing a long article on "Twenty-five Years in Bloomington" to be read the day following at the concluding services of the seventy-fifth anniversary celebration of First Church, where his pastorate continued for more than twenty years with remarkable success. The paper, which was of unusual interest on account of personal and human touches, was read at the Sunday evening service by Milo Atkinson, pastor of Centennial church of the same city. Mr. Gilliland's friends, both in Bloomington and throughout the state and Brotherhood, will be anxious to learn of his convalescence, and will pray most devoutly for his recovery. No man in the Illinois pulpit has had a more marked influence on the Brotherhood's progress throughout the state than Mr. Gilliland.

LATER.—Just as we are making ready for the press, the sad word comes that Mr. Gilliland passed away last Saturday. Edgar DeWitt Jones will tell Christian Century readers of the strength and richness of his personality and the signal achievements of his long ministry in Bloomington.

News Editorial

Counter Opinion on Sunday Revival.

Some months ago The Christian Century presented an interpretation of conditions existing in an Illinois city two and one-half years after a William A. Sunday revival. A study of this revival, with conclusions somewhat at variance from those presented in this interpretation was presented in a sermon recently preached by F. W. Burnham, pastor of First Church, Springfield. The city is the same for both reports. In the interest of truth it is well to have both sides stated. We welcome, therefore, the opportunity to relate in brief outline the sermon of a pastor who engaged sympathetically in the Sunday revival, and since has continued in the pastorate with the same church.

The occasion for the sermon was the celebration of the third anniversary of the reception of 347 converts from the revival into Mr. Burnham's church. Post cards were mailed by the pastor to all these converts residing in the city, extending an urgent invitation to attend the morning service in celebration of their entrance to the church, or requesting a reply where attendance was impossible. It is only fair to say that the writer was not privileged to hear the sermon, and in the prolonged absence of the minister from the city is compelled to report the discourse in resumé as outlined by several who did hear it.

"Most of the Converts 'Stick.'"

One of the first reports came by way of the newspaper where a headline announced, "Most of the converts of three years ago 'stick,' according to the Rev. F. W. Burnham." The figures to verify this, and which were taken from the sermon, show that of the 347 converts 59 had died or removed from the city; 55 were nominal members; only two had fallen by the wayside, and 230 were still active.

From among the converts, four have been elected deacons and are now serving in the congregation's officary.

It was observed by the pastor that one of the most discouraging features in the congregation after the revival was the early backsliding of former members of the church, in whom enthusiasm had been re-born in the revival. The influence of their early falling away was among the most powerful factors in counteracting the enthusiasm of the new recruits. The reclaimed Christians were declared to be the first to become lukewarm following the meeting.

General Good.

As touching the general religious life of the community, it was pointed out that a flourishing Young Women's Christian Association and the Washington Street Mission, located in a poorer section of the city, stand as direct results of the revival. The former organization, while being agitated before the revival was planned, came into existence at the conclusion of the meeting and through the leadership of Mr. Sunday's helpers. In addition to these general religious organizations is a group of eighteen Bible classes, meeting for the most part every week, remaining as outgrowths of the cottage prayer-meetings held in large numbers daily during the revival. Here are women of all sorts doing class work, in some instances of university grade.

As a possible result of the revival it was pointed out that three fine church buildings are now in process of construction. Of these church properties one, that of Mr. Burnham's own congregation, will be valued at \$130,000; a second, Episcopalian, at probably more than this figure; and a third, Lutheran, at \$43,000. The first two will be the most expensive edifices in the city.

Referring to civic conditions influenced by the meeting, it was noted that Springfield had, some time after the revival, adopted the Commission form of government, and for a year this system has been operating successfully.

Saloons.

"The saloons," said the pastor, "are not closed, but it is to be remembered that during the closing days of the revival a campaign for good government was waged, which was defeated by the narrowest margin and that, too, only by means of a political trick exploited on the last day in the newspaper, with no chance after its publication to acquaint the voters with its falsity. But for this a mayor standing rigidly for law enforcement would have been elected, and the result of whose election would have been the closed Sunday saloon."

It was acknowledged by the speaker that the ideal method of bringing people to Christ was by means of education rather than revivalism, but it was thought the evangelistic upheaval, while not ideal, was occasionally useful and even needful, and that the work of Mr. Sunday was being used mightily of God.

Criticized as Unspiritual.

The criticism Mr. Burnham offered to the meeting was directed at its unspiritual character. It was noisy and mob-like, rather than devotional and reverent. In

the speaker's mind it was contrasted, he said, with a company of orderly people to which an evangelist like Gipsy Smith would speak. This latter company of people could with perfect naturalness be carried at once into the celebration of the Lord's Supper, while the Sunday crowd would first require a session of preparation for such a holy service. One of the difficult sequences of the Sunday revival is to get the converts quieted down and ready to appreciate the sacred and deep values of silence and the quiet, gentle ministrations of God's spirit. "But," he added, "once they were quieted, they were capable of appreciating these values."

Secretary's Letter.

Ernest H. Reed closes his fourth year at Washington, June 1, and has accepted a call to the work at Kansas, Ill.

W. T. Walker held his own meeting at Robinson, assisted by Miss Lucile Park as song leader, with twenty-six additions. The church is striving for the Front Rank standard and have attained six points.

G. E. Scheerer is the new preacher at Thomson.

We are preparing to bind a volume of the state year books for our office, and we find we need two copies, 1898 and 1899. If a reader of this note can furnish one or both of these copies kindly mail them to our office at once. Your kindness will be greatly appreciated.

The following letter has been mailed from our office to preachers and church clerks in Illinois, and as it is of general interest to our work we hope every Disciple in the state will read it:

"Regarding our contract with the American society, it is an experiment for one year beginning with the first of April, and if the May offerings justify it, we will leave off the fall offering. But if the May offering does not bring in enough money to keep our State and District service going well we will need to ask for the offering as usual in November.

"Please get this clearly in mind in order that there be no disappointment or confusion. We are striving to keep up a good service and add to the comfort of the churches and ministry by a reduction of days if it can be done.

"In all these years we have asked for just one offering a year and no more. The sin of added days is not and has not been with the State society, and if by co-operating with the American society we can make a day less we shall be very glad.

"Now, it depends after all upon the churches. If they pull up good and strong with the Home offering in May we will be able to live up to our wishes and hopes.

"This year will tell us just what our people and ministers want to do in the way of reducing the days and keeping up our State service.

"Remember that the May offerings are divided evenly between the Home and State societies."

During May, E. A. Gilliland will supply the pulpit of the Normal church of which J. H. Gilliland is the beloved pastor.

A. K. Mathews, the new minister at Cooksville, is much pleased with his work. He has time for a meeting this summer. His meeting at Farmers, Ky., resulted in 100 additions.

W. D. DEWESE, Office Sec'y-Treas.
J. FRED JONES, Field Secretary.
Bloomington, Ill.



Rev. A. W. Fortune, Pastor Walnut Hills Church, Cincinnati, whose acceptance of the call to the professorship of New Testament Theology at Transylvania University, Lexington, Ky., was announced in *The Christian Century* last week.

Reveries of a Preacher's Wife

(Continued from page 13.)

may come down, but papa is in the study and you must be very quiet so as not to disturb him. Is he sick?—No, but he has a very sick sermon. Little five-year-old, who has been bearing some hospital phraseology, asks, "Will it have to be operated on?" "Yes, dearie, I'm afraid it will." "Do you think it will get better, mother?"

"Dear, it simply *has* to be better by church time tomorrow!"

A sudden sermonic eloquence becomes audible in the study, with sentences curving up, followed by sentences curving down, and occasionally interspersed with, "Dear friends," so "mother," with a sigh of relief, says: "Come on, children, you may watch me clean out the kitchen stove, then we'll make some chocolate blanc-mange."

Now, I just adore cleaning out a range. One takes the little hoe-thing, and from unseen recesses brings out showers of soft, powdery soot, and the longer one hoes the more soot there still seems to be inside—it really is very fascinating. My maid objects to anything in the way of dirty work, so I slip out and do it when she isn't around, as she's such a jewel with the children I can't afford to lose her.

The phone rings: "Hello—the pastor?—Yes, just a moment."

Daddy emerges from the study. "Hello—Oh, how are you, Brother Crinkle? So glad to hear your voice—a special meeting?—why—er—yes. I believe I can—yes, I will—I'll be glad to—Oh, not at all—Good-bye." He hangs up the receiver and wheels jubilantly around to me:

"Brother Crinkle has asked me to occupy a seat on the platform at the big meeting next Tuesday—I don't know of any reason why I can't be there, do you?"

"No, I don't think that anything can fail but the platform: I never knew a preacher yet who could resist a sit-up-in-front invitation!"

Daddy says, "You imp!" and the children call, "Mother, hurry up and come out here—we want to get started on that chocolate stuff!"

The blanc-mange was made and eaten that evening with relish; the sermon recovered and was helpfully preached the next morning—and we all continued to just keep on keeping on.

Church Life

The Oklahoma state convention meets at Ada, June 10-13.

G. W. Moore has been called to Tiffin, Ohio, from Ionia, Mich.

Miss Rachel Dangerfield had 44 additions in a meeting in Galeton, Colo.

Arthur Long is in a meeting at Oelwein, Ia. At last report there had been 53 additions.

L. A. Chapman has accepted a call to Fourth Church, St. Louis, Mo., going from Carmi, Ill.

Hamilton and Stewart are in a meeting at Hennesy, Okla., with 15 additions the first week.

G. L. Snively raised \$75,000 and more at the dedication of the \$13,000 church at Elsberry, Mo.

Geo. A. Rinehart has resigned at Keokuk, Ia., to accept a call to Central Church, Ionia, Mich.

E. V. McCormick has resigned at Harlan, Ia., to take effect July 1. He has been at Harlan three years.

A. Homer Jordan, of Lorain, O., has tendered his resignation. He served the church two-and-one-half years.

There were 77 additions to Island Church, Wheeling, W. Va., on Easter Sunday. C. F. Hutsler is the pastor.

The Ohio convention will meet May 20-23 in Canton. There will be several speakers from outside the state.

There were 55 added in the meeting at South Columbus, Ohio, where H. Newton Miller assisted R. F. Stucker.

Carbonhill, O., is in a meeting with Rochester, Irwin, evangelist. Fifty-two were added during the first eight days.

First Church, Kansas City, Mo., W. F. Richardson, pastor, raised \$25,000 on Apr. 14 for the enlargement of their building.

James Small and C. H. Hohgatt have begun a meeting at Murfreesboro, Tenn., where Everett Smith is the minister.

Houston will entertain the state convention of Texas May 13-16. S. G. Inman, F. M. Rains, and Robt. M. Hopkins are among the speakers.

Recently the men of the Ulrichville, O., church built a tabernacle to be used by the men's Bible class. The tabernacle is also to serve the purpose of a gymnasium.

Allan Wilson had 115 additions recently in a meeting at Madison, Ind., and is now in a meeting at Woodland Street, Nashville, Tenn., of which R. Lin Cave is the pastor.

J. K. Shellenberger, of Wooster, O., who has been in the Brotherhood work for some time, leaves that work the first of April to take a pastorate in the state of California.

A special addition to accommodate the Sunday-school is being erected by the church at Lynchburg, Ohio, where C. E. Elmore is the pastor. The structure will cost \$4,000.

Gus Thompson is the pastor at Charlottaville, Ind., where Evangelist Crabb is holding a meeting at present. There had been eighteen additions at the last report.

Bethany Church, where Geo. T. Smith is pastor, will be the host of the West Virginia convention which will meet May 6-9. It will be the forty-third annual convention.

T. S. Handsaker has taken the field as the agent of the National Benevolent Association for the purpose of raising funds to properly equip the institution at Walla Walla, Wash.

One hundred and twenty-six have been added in the first year of the pastorate of F. W. Brown, with Second Church, Warren, Ohio. The sum of \$6,000 was raised toward a new building.

J. H. Brostow, of Palacios, Tex., has recently held a meeting at Norman, Okla., which H. F. Reed, the pastor, declares did much good to the church, though the conditions were not favorable to a large ingathering.

A. F. Hanes has resigned at Elkins, Va., and will leave June 1. The present pastorate has lasted two years. The congregation is only three years old but they have a \$10,000 building and a fine location in the city.

One hundred and eight had been added at the last report from the meeting being conducted at Blunt, S. D., by Edward Clutter and wife. Lethbridge, Alta., Canada, is to be the next place where they are to hold a meeting.

The Kansas Ministerial Institute met at Chanute recently for a season of fellowship and discussion. Geo. H. Combs was the chief speaker and delivered five addresses. The Institute will meet next year at Emporia.

J. H. Goldner, of the Euclid Avenue Church, Cleveland, left in March for a trip through Europe, Egypt and the Holy Land. The Cleveland church knows how to improve a pastor. The church could make no better investment.

P. M. Kendall has joined the Minges Evangelistic Company and will be with them till September. They have recently been successful in securing nearly a thousand additions at Pittsburgh, Pa. Sam I. Smith is the pastor.

A few weeks ago the church edifice at Bryan, O., caught fire after the evening service and burned to the ground. John A. Jayne is the minister and we already have the promise that he will lead them into a new building enterprise.

There were 1,032 in the Sunday-school on April 21, in Muskogee, Okla., where G. C. Aydelotte is pastor. In the pastor's class there were 320. This is the church where more than 1,200 additions were had recently in C. R. Scoville's meeting.

There will be fifty additions to the Winters, Cal., church as the result of the meeting held by a Presbyterian evangelist recently which resulted in 100 conversions. The Christian church thus gets half the numerical results from the union meeting.

W. A. Shullenberger, pastor at Mexico, in a revival with his home church, reports 27 added at the end of the first week's efforts. J. K. O'Neill is leading the chorus, and a great meeting is expected. The Sunday-school is very prosperous and has about 600 in attendance.

The diamond jubilee of the church at Cicero, Ind., was recently celebrated, B. L. Allen, the pastor, presiding. B. M. Blount, a former pastor of the church, who is now 84 years old, was in attendance. The movement for a new building was launched and over \$1,000 was raised.

W. R. Walker, the minister of one of the Christian churches in Holmes County, O., is a delegate to the constitutional convention now in session at Columbus. He was slow in speaking, it was said, but when he did speak the convention knew where he stood on the temperance question.

E. N. Philips telegraphs us that W. L. Harris planned to close the meeting at Phoenix, Ariz., on April 21, but was prevented owing to the large response to the invitation on that night. The meeting was planned for two weeks and had already run over a week and this last extension made four.

J. W. Hilton has resigned his position in Cotner University, where he was dean of the College of Liberal Arts. and professor of sociology. He will give his full time to the work of pastor of the East Lincoln Church, which work is growing so rapidly that they feel the need of the best type of leadership.

Roger T. Nooe, minister at Frankfort, Ky., writes us under date of Apr. 22: "Have just closed short meeting with home forces, resulting in 76 additions to the church, making over 100 since the beginning of my ministry here, December 1. Four hundred and ninety-two in Sunday-school yesterday, 95 in men's class."

H. O. Breeden has decided to give up his work in the evangelistic field and locate as pastor, and has been secured by First Church, Fresno, Cal. Mr. Breeden's meeting with Central Church, Denver, Colo., resulted in 99 additions, which was considered a great success owing to the difficulties in the way of a down-town church.

In the last twenty years 61 new denominations have been formed in the United States, and this in spite of the growing sentiment for union. The greater part of these were the result of dividing denominations already in existence and the Disciples of Christ have the honor of supplying to the census report at least one of the new ones.

The enrollment of the Sunday-school of the First Church, El Paso, Tex., has increased during the last quarter from 348 to 550. P. J. Rice is the pastor at First Church and is also preaching on Thursday evenings at Austin Park, the new congregation which is growing in a very gratifying way, with a Sunday-school of 75 already. There were six additions to First Church on April 14.

The eightieth anniversary of T. P. Haley, the veteran leader of Kansas City, was celebrated on April 19. A great reception was tendered him by the Linwood Boulevard church, of which he is a member. The unselfish and statesmanlike plans that were made and carried out by Mr. Haley are largely responsible for the magnificent growth of the churches in Kansas City.

The conventions for the Northwest and Far West have been fixed, and will be held during June and July. The Montana convention will be held June 10-12; South Idaho, June 14-16; North Idaho, June 18-20; E. Washington, June 17-22; W. Washington, June 21-23; Oregon, June 22-30. The two California conventions will be held in July, one at Long Beach and the other at Santa Cruz.

Prof. Martin L. Pierce, dean of the Bible department of the Johnson Bible College, Kimberlin Heights, Knoxville, Tenn., and who for the past fourteen years has been connected with that institution, has been called to the presidency of the Southern Christian College at West Point, Miss., and has accepted the call, to begin June 1.

A unique bequest is reported from a will recently probated at Sacramento, Calif., according to which the church which has the best music for a whole year is to receive \$2,500 and this is to be repeated five years in succession. Of course it is within the power of the giver to originate any sort of freak bequest but a more excellent way surely could have been found of disposing of \$12,500.

Charles Mahon, a member of the Steubenville, O., church left the sum of \$500 to the church in his will which has recently been probated. It is rather remarkable how infrequent such bequests are among the Disciples. It is believed that the matter of leaving some part of one's estate to the work of the church is, however, receiving more attention than formerly. A. F. Stahl is the minister at Steubenville.

George A. Campbell, pastor at Hannibal, Mo., has announced the following series of sermon subjects for Sunday evenings: "The Emotionalist—Is He Dependable?" "The Securian—Does He Need a Bigger God?" "The Mystic—Can 'Spirit with Spirit Meet'?" "The Formalist—Can We Have the Inwardness of Spiritual Character?" "The Christian—Is He the Addition of These Others or Something Different?"

The work of Geo. P. Rutledge at Philadelphia is progressing more than ever. The audiences are increasing and there are baptisms nearly every Sunday, sometimes eight or ten at a time. The offerings for missions and benevolences last year amounted to over \$1,100. The Bible class taught by the pastor is only a year and a half old but has 100 members. Mr. Rutledge is in his fifteenth year with Third church.

China is modernizing itself so rapidly in these days that it is in danger of losing its

picturesqueness. It is said that the ancient walls of Shanghai, Hangchow, Canton and other cities are soon to be demolished. An interesting fact to Christian people today is that seven out of the ten members of the new Chinese cabinet are Christian men. Some one has remarked that this is more than we can say of the cabinets of some of the so-called Christian countries.

George Darsie's great church at Akron, O., made a gain of about \$200 in their Foreign Missionary offering over last year, which is about the average gain. Their offering at last report was \$1,436 and it was thought that it might reach \$1,500 as all the solicitors had not all reported. This was in the midst of the building enterprise which the church is now engaged in. With the offerings of the other organizations the church expects to contribute at least \$2,000 to Foreign Missions this year.

G. W. Moore, of Ionia, Michigan, has been called to the work at Tiffin. Some ten years ago Tiffin was a fairly strong church. H. H. Moninger served this church upon graduating from Yale and was doing a very efficient work when he was called to Steubenville. Since that time the church has gone from bad to worse until it became necessary for the state to step in to save the work. It is now a mission work. It is believed that Mr. Moore will bring about a better state of affairs.

W. Remfry Hunt reports that the scenes in China in the famine district are pitiful in the extreme. Famine alone is bad enough, and yet to the failure of the crops and the consequent destitution are added war, pestilence, the sacking of the cities, wholesale brigandage and the looting and burning of any place that offers chances of food or money. Before the armies of the re-

public came along, large bands of rabble-soldiery had paraded the country and seized the reins of power. The generous contributions of American Christians are greatly needed at once.

Bernard Gruenstein has resigned at Selma, Ala., to take effect not later than June 10. The work at Selma has prospered under the ministry of Mr. Gruenstein, who has unusual fitness for the work in the way of experience in other lines. Mr. Gruenstein was connected with the editorial staff of the St. Louis Globe-Democrat for seven years, and has had several years of academic preparation for the ministry as well. Churches desiring to communicate with a good man may address him at Selma. J. H. Garrison and F. M. Rains are both acquainted with Mr. Gruenstein, and would be glad to recommend him.

George L. Snively, writing from Indianapolis says, under date of April 24: "Last Lord's day I dedicated new \$1,300 church at Elsbery, Mo. B. G. Rearn is pastor. We need \$5,000 to off-set all debt. None thought we could get it, but we did. Then we raised \$2,000 more for parsonage; then \$600 additional to equip basement with literature, shower bath, gymnasium, etc. This is the best church building in Lincoln or Pike County, Missouri. Raised \$11,700 here for C. M. Fillmore the Sunday before, and dedicated the church free of debt. Have had 25 additions in revival following.

In four of the leading Chinese cities there are no fewer than 22 newspapers that are owned and controlled and even edited by women. It is reported that the movement for giving women the ballot attracting attention in Mohammedan lands, thus giving women about the same time as the men to come into full citizenship. The

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Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian,' quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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fact about the movement is that it is worldwide, being limited to no race or country or religion and the old differences which were made between the sexes in point of privilege will be soon regarded with the same sort of abhorrence that we now think of human slavery.

W. C. Bower has resigned the pastorate of Wilshire Boulevard Church, Los Angeles, Cal., after a pastorate of a year and a half, during which time the membership of the church has increased 160 per cent, and every department of the work has been made to prosper. The Sunday-school has trebled in attendance, a large C. W. B. M. has been organized, and a successful men's work started. The church has now property to the value of \$50,000. The church board passed resolutions of the highest character on the occasion of the withdrawal of the pastor from his field and the farewell reception had, as one feature, a gift to him of \$250. Mr. Bower will spend the spring and summer at his summer home at Wolcottville, Ind.

The Men's Brotherhood of First Church, Oklahoma City, Okla., had an interesting and profitable session recently in the form of a debate on the subject of capital punishment in which the governor of the state was one of the debaters and took the negative side with great earnestness and enthusiasm. There were over a thousand people present to hear the debate. Governor Cruce said that he had been trying for more than forty-eight years to find a reason for capital punishment and had, so far, failed. He declared that if the judge and jury were required to do the hanging of the people they sentence, there would be fewer hangings and he expressed the hope that the state would soon abolish that form of punishment altogether. He declared that so long as he remained governor, he would do all he could and all that the law allowed in the direction of preventing executions.

The Association of Christian Colleges and the National Bible School Workers' Association will hold meetings in Indianapolis, May 7 and 8. A joint session has been arranged looking toward a co-operative effort on the part of the colleges and Sunday-school by which the Sunday-schools may have their educational methods and ideals advanced, and the colleges receive more nearly adequate support from the Sunday-schools. The colleges are seemingly coming into their own in the way of recognition and it is not too much to hope that the Disciples may, before many decades, have at least their strongest institutions properly endowed and supported. This has never been the case but the signs now visible seem to indicate an awakening on the part of the constituency of the colleges. It cannot come too soon.

At a meeting of Disciple men held in New York in connection with the conservative congress, the following resolution was passed.

"Resolved, that the program of work proposed by the Men and Religion Forward Movement is the best plan yet proposed for utilizing the forces of the church in meeting the opportunities now offered it, and further be it

"Resolved, that the work of conservation depends upon the response of the individual church by reason of the Committee of Ninety-Seven closing its work with this congress, therefore, we recommend to the various state and national conventions of the Disciples of Christ that they devote a session, or part thereof, to the presentation of the Men and Religion message, and we request that copies of this resolu-

tion be sent to all church papers and national and state secretaries."

Notes on American Missions

Remember May Fifth!

The world's faith in Jesus as the Christ awaits proof that America is a Christian nation.

Buddhists spent last year \$40,000 in their missions in the United States—two-thirds as much as all the churches of Christ gave the A. C. M. S. to make Him known and extend His church. Jesus will not consent to share our land with Buddha. Will his followers surrender it to the enemies of the Cross?

Chicago, with a greater population than California, asks for better equipment and reinforcements for Bro. Keusseff, our mission-among foreigners in that city. May fifth will answer.

Christians in the United States and Dominion of Canada are becoming conscious of religious perils, entrenched and advancing, unparalleled. Our only hope of preventing national degradation and humiliation is in the power of the Gospel of Christ. Shall we have sufficient means to give to all peoples?

Lumbermen in the woods of the Northwest, are without church privileges nine months of the year. They number about 75,000, and can be effectively reached by evangelists and colporteurs. Two thousand dollars would enable the Home Society to send a competent evangel to them. Who will supply this need?

New York City has 478,200 Russians. Of these, 157,746 are in a district bounded by 14th street south to Catherine street, and from the Bowery to East River. Disciples of Christ have one mission among them, supported by the Home Board. More than a score of young men have accepted Christ. One of that number has returned to his native land and is preaching to his countrymen. Such a mission in America is both a church and a training school for home and foreign lands. Thirty thousand dollars are needed to take that successful work out of rented basement rooms into its own quarters. Four hundred dollars additional must be had to pay overdue rent. Increased offerings are confidentially expected.

I. N. McCASH,
Secretary.

The Last Appeal

The American Christian Missionary Society is making the atmosphere o'erhanging the western continent vibrant with its "C. Q. D." call for help. Many ships of Zion have heard our cry and have responded with the cheerful news that relief is on the way. The mail orders for the May offering supplies now reaching the office indicate an awakening conscience. Help from every church is imperative. No offering means "contributory negligence" if the disaster threatening our home work eventuates.

Right nobly all the Mission states on the "rim" are responding to meet the needs arising in consequence of our financial distress. Already there is felt the rising tide of increased offerings to help float the ship over the sand bars, from these very states where a retrenchment policy would be most severe.

Earnestly do we appeal to all the north central and middle west states, and especially to the churches of Ohio, Indiana, Illinois, Kentucky, and other states of our strength, to come immediately and directly to our succor. There are literally hundreds of churches in each of these states that have never sent an offering to the Missionary Board that has organized one-third of all our churches. Let there be a generous re-

sponse from every church in behalf of American Missions in order to divert the danger threatening this important enterprise.

Remember the Day

The Fifth of May:

Send all offerings to the American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

GRANT K. LEWIS,
Secretary.

Benevolent Association Items

The Union Avenue Sunday-school, St. Louis, is maintaining its splendid record of generosity toward The National Benevolent Association. From present indications the offering will reach \$3,000. "Seeing is believing." The Union Ave. Church is seeing the work that is being done. It believes in it, and believing in it acts by giving.

Report says that Otis Hawkins, the Association's Southwestern representative, spent Easter Sunday with the Soniat Avenue Church, New Orleans, and as a result the Easter offering ran over \$200.

The good old First Church at Sedalia, Mo., reports an Easter offering of \$225. One class alone, that of Mrs. F. Meriwether, became a Life Line by giving \$100. The First of Sedalia has always been a generous friend to the widow and the orphan.

A good doctor, an elder in one of our good Missouri churches, came to the Christian Orphan's Home in St. Louis not many days ago, bringing with him a wee babe, not more than two days old. The churches are thus taking advantage of the institutions of the Association to meet the claims of their members and their respective communities for prompt relief in times of need.

Two more annuities have just been received. One for \$200 and one for \$2,000. The annuity bonds of the Association are growing increasingly popular.

Word has just been received from San Angelo, Texas, that Mrs. Nora Woodruff, who served so efficiently as the superintendent of our hospital at Valparaiso until her health failed, has passed to her reward. Mrs. Woodruff was a devoted member of the church, a highly trained nurse, and a most efficient servant of the brotherhood as the superintendent of the Christian Hospital at Valparaiso. She was a widow. She leaves behind a young son four years old.

The plans for the new home for children in Dallas, Texas, are nearing completion. The building when erected will care for 100 children. The plans are modern, including all the essential features necessary for high-class work resulting from years of experience. The building will cost about \$30,000. We have \$20,000. We must have \$10,000 more.

T. S. Handsaker, who had much to do with aiding in the establishment of our work in the Northwest, has been employed to represent the association in the Northwest and to look especially after the interests of our home at Walla Walla, Washington. Mr. Handsaker is widely and favorably known as an efficient pastor, a successful evangelist, and a devoted friend of the widow and the orphan.

The annual election at the Christian Home for the Aged at Jacksonville, Ill., resulted in a change in the official staff. The following are the new officers: President, A. C. Rice; vice-presidents, Mrs. James T. King, Mrs. J. H. Campbell, Mrs. William Fay; recording secretary, Mrs. G. W. Rawlings; corresponding secretary, C. F. Ehne; treasurer, D. Rees Browning. Advisory board, J. R. Loar, C. L. Mathis, W. J. Hale, C. L. Hayden, W. D. Osborne, W. T. Clarkson, D. Rees Browning.

The Easter offering is still coming in. The first response is quite satisfactory.

We hope that it will continue. It is never too late to be good. We suggest that our friends who for one reason or another failed to observe Easter still have an opportunity for fellowship with Christ in His compassion upon the poor. A number of schools have done as well and better than last year. The school at Mattoon, Ill., increased its offering from \$87 last year to \$150 this year. Nevada, Plattsburg and Mexico, Mo., and Albia, Iowa, continue in the Life Line column by giving \$100. Crawford Road Bible-School, Cleveland, Ohio, reports over \$200; St. James St., Roxbury, Mass., \$46.52; Sheffield Ave., Chicago, \$33.78.

Jas. H. Mohorter.

Notes From the Foreign Society.

G. P. Street, Elkton, Ky., sending their missionary offering, says, "This congregation, together with some others in this vicinity, had the honor of sending out the first foreign missionary ever sent out by our people. I refer to Alexander Cross who was purchased from his master by the Green River co-operation and prepared for the work of his choice and sent to Liberia to carry the gospel to his people." Alexander Cross lived in Hopkinsville and was a barber. He was an eloquent speaker. When he was leaving Hopkinsville court was in session and it adjourned, judges, jury and all, to hear a farewell address by this eloquent man. He founded a community in Liberia and named it "Kentucky." He lived only one year after reaching Africa.

The Summer Conference of the Laymen's Missionary Movement at Lake Geneva July 27-31 is sure to be an interesting gathering.

Dr. G. E. Miller, writing from Mungeli, India, says, "Three people are ready for baptism. They are relatives of one of our Christians and live in Bhulan where we recently opened a school."

The hospital work goes on apace at Mungeli. Christian teaching is diligently given to the patients and the missionaries strive to make them realize that they owe to Christ all that has been done for them. Last year over \$100 in fees was raised and Dr. Miller expects to raise \$150 this year. The church at Uniontown, Pa., supports the incidental expenses of this institution.

David Rioch is moving from Mungeli to Damoh where he will take charge of the orphanage. The native Christians gave Mr. and Mrs. Rioch an enthusiastic farewell reception and presented them each with a ring.

The missionaries at Mungeli have been on an extensive evangelistic tour which lasted about a month. They touched thirty-five or more villages and delivered magic lantern lectures on the life of Christ. Every evening they treated hundreds of sick. They report that they were everywhere well received.

A Christian family in Cleveland, Ohio, makes a pledge of \$7,000 to the Foreign Society for the work of Dr. Macklin's hospital in Nankin, China.

Children's Day grows with the years. As the Sunday-schools increase in attendance and efficiency this great annual festival becomes more and more a factor in their life. The outlook this year is exceptionally encouraging. Nearly five hundred more schools have ordered Children's Day supplies than ever before at this date. From all directions come words of enthusiasm.

Children's Day since its beginning in 1882 has brought to the Foreign Missionary work more than \$1,100,000. Who can tell, save God alone, to how many darkened

souls this great fund has brought the words of Life? Thousands have heard of Christ for the first time because of Children's Day.

Do you want to make the neighbors sit up and listen? Do you want to demonstrate to the community that your Sunday-school and church are up to date and in touch with the great movements of the Kingdom? Do you want to give your town a demonstration to the effect that your people are eternally committed to the census and program of Jesus? If so, do not fail to observe Children's Day.

Ohio Secretary's Letter.

The next thing in Ohio is the State Convention. The date is May 20-23. The place is Canton in the big new workshop of P. H. Welshimer and his great church and Bible School. Everybody is coming. There will be a great program worthy of a National Convention. Matters of vital importance to the churches will be discussed. More than usual time will be given to the business sessions of the Ohio Christian Missionary Society. There will be a great Sunday-school session. The new Superintendent, Myron C. Settle, will be in charge of it. A report will be made of the work of the year of the O. C. M. S. There are some things to be said in that report that will gladden the heart of every live disciple. It has been a great year for results. Opportunities have been more than ever before. Open doors have been most enticing. These have been entered to the extent of our ability as reported from time to time through the press. New doors are still swinging open.

The latest is Middletown. At last report 80 people had definitely signified their desire that a church be constituted in that growing city. Others were yet to hear from. At this writing State Evangelist, L. I. Mercer, is on the field gathering the forces together. State President John P. Sala of Dayton visited them twice before Mr. Mercer could go. Evangelist Sam W. Crabtree rendered valuable assistance by a visit and report.

Cambridge has secured an option on a good lot. State President John P. Sala was with them three days and secured almost one-half the entire amount needed for its purchase.

In both Cambridge and Middletown the opportunity was developed by union evangelistic campaigns which brought to light the strength and the opportunity of the Disciples. W. H. Boden of Athens held a successful meeting at Cambridge under the direction of the Ohio Christian Missionary Society and gave form to the present enterprise there. While at Cambridge Mr. Boden preached Sunday afternoons at Byesville. We are expecting the rejuvenation of the work at Byesville in connection with our assistance at Cambridge. For a number of years they had ceased to meet but some weeks ago they took on new life and have been pushing their work vigorously ever since.

Friends of the State work know that with the heavy burdens laid upon the State Board at Portsmouth convention our funds were exhausted without providing for any of these places that have come up thus unexpectedly.

Special calls to friends of the work for individual gifts for help for Cadiz have resulted in about two-thirds the necessary amount. In order that we may be enabled to give the required assistance to Cambridge an appeal has been made to Ladies' Aid Societies (including Dorcas Societies, Mite societies and other such organizations) to take up this as their mission in Ohio and to make special gifts for its maintenance. So far the res-

ponse is encouraging and steps will be taken soon to secure a good minister for that field, T. J. Wallace, who has faithfully served in holding together the band of disciples for some time past, is supplying the pulpit until the permanent arrangement can be effected. All remittances intended for Cambridge should be sent to this office so that the state board may be enabled to make a suitable appropriation.

Cadiz still grows. On April 21, 137 were in Bible School; 45 in the men's class. There were two confessions. Those good people are aggressive and are pushing on steadily to larger things. I. J. CAHILL.

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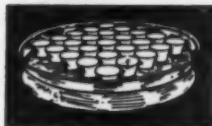
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